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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

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THE BIBLE CHAMPION

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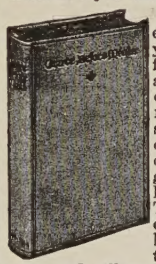

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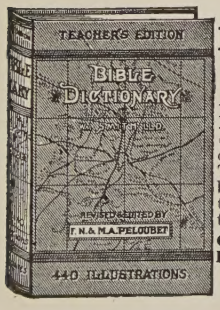

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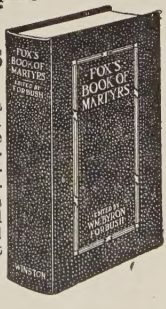

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Volume 34 DECEMBER, 1928 No. 12

EDITORIAL

Christmas Day

CHRISTMAS is the Christian festival which for centuries has been celebrated in honor of the Birthday of Christ. It was celebrated by the Eastern or Greek Church on January 6, and by the Western or Roman Church on December 25. In the fourth century, through the influence of Chrysostom, the Eastern church transferred its celebration to the same date as that of Rome, and this date has had universal recognition ever since. There is, and there can be, no claim that December 25 is the actual date of our Lord's advent into the world. When Christ was born it was the occasion of a great convocation at Jerusalem and vicinity. The weather at this season of the year in that country is cold, with much snow and low temperature, and therefore wholly unsuitable for such an occasion. Again, Joseph and Mary and the little Child were domiciled in a cave, which would be damp and cold without artificial heat, and so wholly unfit for such an event. Moreover, when Christ was born, the shepherds spent the night in the field, and it was while thus watching their flocks by night that they saw and heard the angels as they announced the birth of Christ. There is therefore no authority or appropriate direct connection attached to the appointment of December 25 as the anniversary of the birth of our Lord. The generally accepted reason for the selection of this day is, first, it is the time when the darkest day is past and the new day and the increasing light appears. This would be in harmony with the fact that Christ came into the world in the darkest hour of history and brought a new light and the promise of a better day. Another reason suggested for the selection of this day is the fact that it was the season when there was an accumulation of pagan festivals in honor of heathen gods, and therefore the Christians selected this day as a time in which to give special eminence to the honor of Christ. But whatever the reasons may have been for the selection of this day for this purpose, it has no divine authority. The only day of universal and divine authority is the Sabbath, and it stands alone in its eminence and for all men, and therefore its violation and neglect are the more heinous and dishonoring to God and hurtful to man. While the church had no authority to thus appoint Christmas, and observation is purely voluntary, yet the desire to express this honor toward Christ is commendable and acceptable, and if rightly observed, it may be of good service. For the church universal to thus make acknowledgment of its faith in the Advent of Christ and to bear universal testimony to this great fact, is of service to the whole world, as this day is now recognized in almost every nation and continent.

But in some cases the day and its meaning have met with great abuses. The very early history of the day was a period of heroic experience. The first bishop to celebrate the day suffered martyrdom, and his observation of the day was one of his chief offenses. After two hundred years, in the reign of Diocletian, we read of a vast multitude of Christians assembled—of windows and doors barred by pagan emperor's order—of torches applied to the crowded building, and the burning alive of hundreds of worshippers as they assembled to celebrate the birthday of Christ. The day was therefore not established as a mere holiday and its appointment was not without high cost and sacrifice. The modern tendency to avoid all opposition, and all contention for the faith, and to give up in indolence and compliance, is put to blush by the bravery of the early Christians. But not only has the day's observance suffered violence from pagans, but sometimes in Christian countries and communities it has suffered from disorder and disrespect. Records of all this have been given which began with elaborate religious ceremonies and celebrations and ended with carousals and debauchery, devotion to balls, theaters, and low shows, and drunken orgies, which

have often had a vicious ending. In our day that extreme rarely appears, but there is another form of evil which often is preceded by good intention, but by unwise and mixed motive. It is the evil of extravagance, and it is growing apace. When the season comes for selecting and arranging gifts, rivalry grows apace. Showy demonstration takes possession, and as a result large expense is incurred which brings upon families and individuals a succession of heavy obligations and deprivations which last many weeks, and therefore, instead of being a day of joy and gladness, it becomes to honest, hard-working, responsible parties a day and season of dread and suffering.

But, notwithstanding the fact that the Christmas day is without divine authority and its origin was associated with great violence on the part of its enemies, and its observations have been associated at times with extravagance and its consequent sufferings, yet the day has the highest possible association, namely, God's infinite, glorious and unspeakable Gift to the world, in the person, teaching and redemptive work of His only and eternally begotten Son. It has a good history, it has been the occasion of honor to our Lord and to noble fellowship and great pleasure and rejoicing among His people.

When the hearts of the people begin this day in a proper and devout acknowledgment to God for the unspeakable gift of His Son, and follow this with a pleasant season of delightful friendship and fellowship, included in which are the giving and receiving of tokens of love and friendship, in which mutual thoughtfulness and love are manifested and the strain of extravagance is avoided, it constitutes one of the pleasantest and most cordial and refreshing days in the history of the race and of the church. The influence of such a day is most elevating and refreshing and comforting and its influence goes forth in honor of God, in joy and pleasure to the present generation, and in blessing and fruitage to coming years and centuries.—*D. S. K.*

The Scientists on Religion

NO ONE will deny the scientists the right *per se* to speak and write on religious subjects. All we ask is that they investigate thoroughly and make as wide a canvass of facts as possible before they pronounce judgment. Sometimes they want theologians to keep their hands off all the problems of physical science, because, as they say, the theologians are not specialists in the realm of natural science. Then we, in turn, may ask whether the physical scientists are specialists along the line of theological lore.

This might be a pertinent way of setting forth the situation: Many theologians have read scores on scores of books on natural science, many of them in favor of evolution, many of them opposed to that theory. We know one man whose specialty is scientific theology, but whose library contains nearly two long shelves of pro-evolution books, and about as many on the other side.

Now we would gently propound the question: How many of the advocates of evolution have read any of the great scientific works on Christian Dogmatics and Apologetics? For example, in scientific theology, how many of them have read the works of A. A. Hodge, Henry B. Smith, C. E. Luthardt, Theodore Haering, Henry E. Jacobs, or C. E. Lindquist? Along the line of Christian Evidence how many of them have studied the great works of J. H. A. Ebrard, or A. M. Fairbairn, or James Orr, or E. D. La Touche, or E. Y. Mullins, or John A. Faulkner, or Floyd E. Hamilton?

Whether or not the physical scientists have ever studied theology in a scientific way, some of their leaders seem to feel themselves entirely competent to pronounce *ex cathedra* judgment on some of the fundamental problems of religion, even to the extent of upsetting all present systems. At the meeting of the American Association for the Advancement of Science, held in Nashville, Tenn., 1927, some boastful claims for science were made. We quote some of the utterances as they are given in Elder G. W. Stewart's illuminating book, *David's Sling* (p. 9), noticed in the review department of this number of the CHAMPION:

"Dr. F. R. Moulton, noted astronomer, and Dr. William E. Ritter, president of the Science Service, Washington, D. C., forecast a day when science will rule the world, and religious interest will shift from problems of when and how man originated and where he is going, to what he is as a through and through natural being."

This is the dictum of two specialists in natural science. They propose a substitute for present-day religion, and especially for the

Christian religion. We gently ask these questions: Have these two scientists ever specialized in theology? Have they ever read the profound arguments set forth by scholarly Christian apologists? There are libraries of them.

One cannot help wondering, too, whether the new religion they proposed would meet man's needs and make for a higher type of civilization. Suppose men felt no interest in their origin and destiny, and cared only for their natural life, what kind of beings would they become by and by? We fear their sole motto soon would be that of the hedonist: "Let us eat, drink and be merry, for tomorrow we die." And that would open up the sluicegates of immorality. The writer has just come from helping to officiate at the funeral service of a good and noble Christian man. His loved ones sorrow on account of their bereavement, but they do not "sorrow as those who have no hope." The ministers present were able to give them much comfort in their sorrow. Just how would people be buried if the poor kind of religion of Moulton and Ritter should generally prevail—just the religion of the "through and through natural" man? Let us think it over.

Some more religious dogmas were preached at the Nashville convention. Dr. Moulton asserted that science will conquer everything on its onward march. "The result will be that bodies of men will change; minds of men will change; theology of men will change. In frankly denying belief in the Genesis story of creation, Dr. Moulton predicted that the religion of the men of the future will differ as much from the religion of the present as present religious beliefs differ from those of savages."

Dr. Ritter delivered himself on theology in this erudite (?) way: "Future man will realize that nature is universal; that nature can explain all, and that man need not seek the supernatural to explain himself." Again he said: "The greatest significance of the origin and development of living beings is their completion of the evidence that the natural order is such that there is neither place nor need anywhere for such a conception as that of the supernatural."

These certainly are great ideas on religion. The significant thing is that these specialists in purely material things are so dogmatic on the problems of religion. Some people have declared that evolutionists have nothing to say about religion. That belongs to an entirely different realm. Professor J. Arthur Thomson takes that position. Yet these physical scientists discuss questions of theology, and tell us precisely what kind of a religion their scientific views are going to inaugurate in the world. There is going to be a revolution. The religion of the supernatural is going to be replaced by pure naturalism in religion.

But what kind of a religion is that which does not recognize God or the supernatural? What are people going to worship? Are they going to worship nature? If they are, they are even farther down in the religious scale than the pagans, for they—the pagans—usually worship supernatural objects which are either immanent in nature or transcendent to nature.

Or will these makers of a new religion worship nothing? If so, how can they claim to have any religion at all? Such thinking as these men do is impossible. You can have no religion without worship. But to worship unconscious nature is absurd. Why, nature would not even know that she was being worshipped! And, pray, what point would there be in worshipping nature? If everything is naturally evolved, then men would have to worship the oyster—and eat it; the boa constrictor—and flee from it; the hyena—and shoot it! And so on and so on.

And this is the religion that these evolutionists propose as a substitute for the worship of the true and living God, the Creator, Preserver and Redeemer of mankind! Surely we may say that religion and theology are *not* their specialties. Their utterances "betray them." They prove that they have never had a spiritual experience and have no spiritual sense of appreciation. They are like the prosaic man, the man without a shred of poetry in his soul, who would fain pronounce an *ipse dixit* on lyrical poetry. He would make hodgepodge of it. The man who knows nothing but naturalism makes hodgepodge out of religion whenever he essays to tell the world what it is or what it should be.—*L. S. K.*

* * *

God does not judge by what we give, but by what we withhold.—*Rev. George H. Lee.*

Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!

No Pleasure in Them

IT WOULD seem that in the times of Solomon youth was a care-free period, and old age was viewed as a season of life wherein was the possibility of "evil days" such as would constrain one to say, "*I have no pleasure in them*" (Eccl. 12:1). But it is different now. Thoughtful observers of present-day conditions are seeking the causes of the strange and disquieting phenomenon that our young people, especially those who have had the "advantages" and have "enjoyed the benefits" of a college education, are so often, as one observer puts it, "disillusioned and bored, *unable to see life except as a succession of unprofitable days*"; and hence are ready to swell the list of "student suicides, lately so numerous and so tragically unnecessary."

It has long been commonly supposed that "education is a preparation for *life*." But it is appropriate now to ask: *For what sort of life does modern education prepare its subjects?* (or shall we say *its victims?*). What high ideal, what worthy object, does it set before the eyes of eager and ardent souls? Is "life" simply the pursuit of wealth? And if it be recognized (as in the innermost consciousness of man it nearly always is) that the pursuit of wealth is a mean and contemptible object, what other have the prominent educators of our day to propose? Is Scott Nearing stating a fact when he says that "American Universities have *separated their students from life?*"

It is, however, an encouraging circumstance that,, according to a Boston Weekly (*The Independent*) many parents are asking at the present time: "*Why is it that a college education seems to upset, rather than to built up, the normal responsibility of our young men and women?*" That prominent periodical, moreover, publishes an article by a young woman (Miss Harriet Lyon) who describes herself as "a college graduate of less than a year's standing," in which a serious attempt is made to supply an answer to the above question.

The article bears the significant title, "*Heresy and the College;*" and in it the recently graduated author proceeds to set forth in very plain language how the young student—

is set to study philosophy, to attack the Bible with a doubt for every word, to dissect the New Testament with a keen eye for biological probabilities. The student learns in the course of four years that the whale didn't swallow Jonah, that the Bible is a record of questionable value, and that God Himself can be argued away with an ease that renders refutation rather ridiculous.

The student is taught these things, not always in so many words, but in a more insidious way; by giving, for example, the text of the story of Jonah and the whale, and at the same time, with an air of fairness, pointing out all the reasons why it is in all probability a myth. *Please note that reasons why it was ever accepted, and the authority behind it, are never given.* The story of the Resurrection is not denied; but so many plausible explanations are given which ignore the miraculous, that the student who clings to the bare Word is looked upon by fellow students as narrow and rather superstitious.

"It is a common error," says Miss Lyon, "for radicalism to be mistaken for broadness." And even in the class room, "the student who propounds the most startling ideas is considered, by the class at least, to be the most intellectual. . . . The student who has the courage to defend the past against the present, orthodoxy against heresy, is bidding for the contempt of these 'advanced thinkers' (such as Mencken) and of the host of satellites who think them intellectuals."

The writer describes at some length the systematic and insiduous methods used by college instructors to breed in the minds of students under their tuition a feeling of pitying contempt for those who, in the dense ignorance of the past, "took the Bible as literal truth." All this is done in the names of "Modern research, scientific fact—great watchwords, the keys that unlock the gates of wisdom, the explanation to everything."

"So," continues our author, "the youth of eighteen learns to sneer at the past; to discard whatever wisdom his father may have taught him as being out of date. This past appears to the student to have been a curiously dense period. Steeped in scientific truth, he looks back with mild contempt on the man who could believe that the earth was flat, who took the Bible as literal truth. . . Truth, it seems, is a modern invention. Perhaps this enlightened student goes home and, full of wisdom, attempts to talk religion with his family . . The student is apt to find, with some surprise, that his parents are narrow, stiff-necked, obstinate. The things he is telling them are facts, scientifically proved. Why do his parents cling to the ancient ignorance? Evolution, the scientific approach to the Bible, the impossibility of a personal God, if any—these are all truths; and yet his family is very slow in accepting them. . . In the eyes of their college offspring they lose caste. It is hard to respect the past, when the past was so densely ignorant and stupid as it appears in the light of modern scientific knowledge."

What must the harvest be from such a sowing as this throughout a four-year college course? According to our author (fresh from that experience) the young student—

"admires the smart destructive criticism of such

men as Mencken, and takes them as his models in mocking everything he does not understand. His God is a myth. The past to him is narrow dogmatism. He can, in his complete inexperience, see only those things in life that illustrate his own dogma of futility.

The fever of the age, that is blazing out in fierce social and political unrest, is in his veins. So he writes a letter to his parents: a calm and broadly intellectual letter, in which he talks of the dreariness of life, of his philosophy of existence, and other high things that sound so well and are in fact so pitifully ignorant and futile. Then he kills himself."

To be sure, "this state of mind is not universal among students." For, of the thousands in our colleges and universities, only a few have actually committed suicide. "But," says Miss Lyon, in bringing her subject to a close, and in laying the responsibility where it undoubtedly belongs,—

"the state of mind that in the extreme leads to self-destruction is by no means unusual. The college cynic and the student atheist are common campus ornaments, and each has a little following of admirers who call his contempt broadness and his cynicism intellect. He is, I suppose, inevitable in some form; but it is a grave charge that the classroom far too often fosters him and brings the balance of evidence apparently to his side."

—*P. M.*

Proofs of Man's Creation in the Divine Image

IF THE Bible teaches anything clearly, it teaches that the first man—the genetic and federal head of the race—was directly created in the image of his Maker (Gen. 1:27). The language of the verse will bear no other interpretation. Three times in that brief verse is the verb "created" (Hebrew, *bara*) used, and it certainly can mean nothing here (and also in Gen. 1:1) than creation *ex nihilo*—that is, the bringing into existence of something that had no prior existence.

Some of the liberalists (see James Moffatt's translation) want to translate the Hebrew verb *bara* by our English word "form"; but that makes no sense at all. For example, take Gen. 1:1, and suppose we translate it thus: "In the beginning God *formed* the heavens and the earth." But that would have been no "beginning" at all! If it was, of what was it the "beginning"? And out of what did God *form* the heavens and the earth? Out of previously existent material? Then how did that material come into existence? No! the verb "form" will not do as a synonym for *bara*. In the beginning there must have been a divine act of *creatio ex nihilo*, in order to bring the primordial material of the universe into existence.

Therefore, if *bara* in the first verse of Gen. 1 means a real creation, then in the 27th verse—used three times—it must mean the same thing. Thus the Biblical teaching is proved to be that the first human being, the progenitor of the race, was directly created by an act of the Almighty.

Besides, the Hebrew verbs *asah* (to make, Gen. 1:26) and *bara* (to create, Gen. 1:27), do not mean to grow, or unfold, or evolve by a long-drawn process, but to *make directly*. If the writer had meant to teach that man was developed or evolved, he should have used the right Hebrew verb. He might have used at least eight verbs that mean to grow or develop, among them, *gadal, dagah, yatsa* or *tsamach*. Moreover, he did not use the Hebrew verb to *form,* which is *yatsar* (Gen. 2:7).

Our proposition, therefore, is that the original federal head of the human race was directly created in the divine similitude, according to the explicit Biblical doctrine. Can this teaching be proved to be true by an appeal to facts? In other words, can it be verified by the empirical or scientific method? We hold that it can. And how?

In the first place, man can and does—when he is in the right ethical and spiritual condition—hold communion with God. He can talk to God and receive answers that impress themselves directly and clearly on his consciousness. As the apostle Paul has put it: "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:16). This fact, verified in millions of religious experiences, proves conclusively that there is a likeness between God and man, or there could be no conscious and intelligent communion between them. Animals can have no conversation with God. They know nothing about Him. They never pray or worship. The reason is self-evident: they were not created in the image of God. They were made to be animals, and never to be anything else or anything more.

Another empirical demonstration of the Biblical teaching may be put in this way: As long as a man lives in sin and unbelief, and is unregenerate, he has very little, if any, consciousness of God or of his similarity to Him. Why? Because, as the Bible teaches, sin has

largely defaced and destroyed the divine image in him. But now note: As soon as he is converted, he begins to pray, to worship, to commune with God, to rejoice in His redeeming love and grace, proving thereby that the divine image, which was lost through sin, has been restored; just as the Bible teaches: "And be ye renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:23,24).

The fact of the consciousness of such a restoration of man's likeness to God, verified in millions of Christian experiences of regeneration (the new birth), proves, *ipso facto*, not only that man was originally created in the divine similitude, but also that he fell into sin and thereby lost it, so that it has to be restored through the plan of redemption in Christ Jesus. Thus the doctrines of the Bible are vindicated along the whole line.

Another method of verification, which is absolutely convincing, at least to the Christian believer, and really ought to prove to others the divine reasonableness of the Biblical teaching, is this: When the divine and eternal Son of God came down to the earth to save man, He assumed human nature into His Godhead and took on a human form. He actually united in a most intimate way humanity and deity in His own incarnate person. Such a conjunction never could have been effected had not man been originally created in the divine image; had there been no deep and fundamental parallelism between the divine nature and our human nature.

It seems almost sacrilegious to suggest it, but what a hideous incongruity there would have been had the eternal Son of God assumed an animal nature and form! But we feel no incongruity in the divine-human person of our Lord Jesus Christ, because similars can be united in a beautiful and harmonious way. No doubt God, in His eternal decrees, determined to create man in His own image in order that, if he fell into sin, His only begotten Son could become incarnated in human nature, that He could be "born of a woman, born under the law, that He might redeem them that are under the law, that we might receive the adoption of sons" (Gal. 4:4,5).

Thus the Son of God could with perfect seemliness and congruity give Himself up to the operation of the Holy Spirit, who enfolded and ensphered Him in the seminal being of the Virgin Mary in human nature, cleansed from all sin, and thus like our pristine human nature, as it came good and pure and holy from the creative hand of God; and thus the divine person of the Son functioned in and through human nature, and will forever more do so, in His state of exaltation at the right hand of the Majesty on high; and at the same He fully possesses and uses His divine nature.

What a holy union of the divine and human! What a beautiful plan of redeeming love and grace! And all because originally God created man in His own image.—*L. S. K.*

* * *

Cow-Worship in Hinduism

A RIDICULOUS mistake occurred in our article on Mahatma Ghandi in the September number of the CHAMPION (p. 477). That editorial was written in script while we were away from home. The compositor mistook the word "cow" for "cone," evidently thinking it absurd to talk about "cow" worship. He made it "cone," and so it appeared in the proof that was sent us. We changed it to "cow," but he did not make the correction. He must have thought that "cow" worship was too absurd, and so he left it "cone." Just what "cone" worship might be we cannot make out.

However, Mahatma Ghandi, so often eulogized and even called a Christian by certain Modernists, actually said of Hinduism: "Its worship of the *cow* is, in my opinion, its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the sacredness of all life."

Of course, that means pantheism. Everything is God; therefore the cow is a part of God, and hence is a symbol of the sacredness of all living things, which are to be worshipped. When Ghandi advocates the worship of the cow, he simply means the worship of nature. He means, too, by "the sacredness of all life" that no kind of life should be taken, not even the life of insect pests and venomous serpents and carnivorous beasts. But the worship of the creature rather than of the Creator is distinctively anti-Christian.—*L. S. K.*

* * *

Our thoughts may be prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.—*Victor*

The Christ of Christmas

SOMETIMES I find some mental processes in operation within, where an attempt is being made to dismantle this enchanted scene of Christmas which so long has captivated the world of art and beauty, and then on the bare walls, robbed of all supernatural glory, to hang the draperies woven by clumsy human hands. It is indeed a painful experience. It is not simply that Jesus the Christ would thus be robbed of His incarnate Deity, and left as the son of Joseph rather than the only begotten Son of God, though that is tragic in itself, and would leave the poor world no nearer to its goal of a view of the heavenly Father than it was before the Christ came. We would be left to begin our search all over again, in our longing to see our loved Father's face. Perhaps these thoughts cloud themselves, but they are nevertheless very real and very disturbing thoughts. In brief, the conflict is simply this: If Modernism is true, where is the Christ of Christmas? Surely not where the church has always placed Him.

Before Luke introduces us to his delicate recital of the miraculous conception of our Lord, he is very definite in stating that his record is not a report of his own personal views on the mystery and glory of the Advent, but that, "having traced the course of all things accurately from the first," and that he had recourse to the sources of this accurate knowledge, from those who from the beginning were eye-witnesses and ministers of the Word—from these two groups, "eye-witnesses," who saw the miracles and heard the parables, and from "ministers of the Word," to whom the divine revelations were promised and given. From these two trustworthy sources he had collected his rich material. Whoever in the sacred writings touches upon the birth and childhood of Jesus, presents to us this same marvelous picture "conceived by the Holy Ghost, born of the Virgin Mary." While Mark and John do not give details, they both insist that He is the Son of God.

People inquire where the Apostle Paul learned of the miraculous birth, but it is quite necessary to believe that the source of that knowledge provided him also with the facts of the miracles and the parables, so admirably published by his affectionate co-worker and faithful traveling companion, who was still with him when the aged Apostle was a weary prisoner under sentence in one of Nero's prison houses. When writing his fine Epistle, broken and lonely, he numbers the members of his prison family by saying, "Only Luke is with me," the noble, faithful author of the Third Gospel and of the Acts. Paul does not repeat the story of the Miracles, the Parables or the Nativity, but assumes that Luke's Gospel had already told the full and necessary facts of the birth at Bethlehem, the life at Nazareth, and indeed the whole earthly ministry.

This, however, is not our problem. It does not require a mind of infinite capacities to realize that in that close fellowship of years between the two, what was knowledge to Luke was knowledge to Paul; so that the range of information on the mysteries was, when made to one, soon familiar to the other.

If the new wisdom of which men write with such certain strokes of the pen, is true, then the painters and the poets as well as the seers and theologians, are all wrong, and indeed, through the centuries have all been wrong. If these new interpreters are true, then the manger and the Babe, with the virgin mother and the restrained and noble father, all belong, not to Bethlehem, but to mythology. Then indeed the shepherds did not hear the angelic choir and the Wise Men did not see the moving star, nor follow its clear strong light. Then are we not alone bereaved of truth, but we are covered with confusion, and life is one vast dark dome above us and based on crumbling foundations beneath us. Then also is our faith vain and our preaching vain.

However, the real Christ of Christmas cannot be thus rudely tossed aside. All these miracles of beauty and grace that surround His birth explain the marvel of His being and of his condescension. His coming must be different to explain the startling difference in His sinless career. Too many thousands have found Him to be the Son of God as a mighty Saviour, now to be persuaded that He was only the son of Joseph.

Christmas may be less this year to some whose hearts have been troubled and whose faith has been shaken by these assaults of unbelievers on our Lord and His virgin mother, but their number is small in comparison to that great uncounted host that will throng the sanctuaries of God throughout the world, to offer their gifts of gold and frankincense and myrrh. Childhood is more sacred on earth, motherhood is a holier thing, sonship is tender and faithful, and possessions are no longer ours

save as a trust; while the assurances of heaven's near approach to man and earth's sacred bonds of brotherhood are all more certain since the angels rejoiced in the great gifts and a coming day of friendship among scattered nations was promised when "Peace on earth and good will toward men" would be the motto of the sons of men. Precious, hallowed Christmas time! Our hearts salute thy coming!—*D. S. K.*

That Monster of the Gobi Desert

AT THE time of this writing (September 12th) the report comes that Roy Chapman Andrews and the other members of his expedition emerged "the other day" from the Gobi desert, Mongolia, China, whither they were sent by the American Museum of Natural History. Nothing is said in the report before us about their having found the remains of the primitive man or the infant cradle of the human race. But they did bring back with them portions of the remains of "what was beyond question the largest, and possibly the most foolish, animal that ever walked the earth."

Our quotation is from a well-written article by R. L. Duffus in the New York *Times Magazine* for September 2, 1928. We do not know Mr. Duffus, but his manner of writing indicates that he is a well-posted gentleman with a scientific bent. The said animal has been estimated to have "stood about twenty-five feet high in its stocking feet." Its "belly was far enough off the ground to allow a tall man in a silk hat to stand underneath." It was "perhaps twice as big as Barnum's renowned Jumbo, which would make its weight about twenty tons."

Yet this animal—or, rather, the race to which he belonged—found the environment too hard for it in the course of time, and so succumbed and became extinct. A good deal of speculation is indulged in to account for the disappearance from the earth of these immense animals and others that are known to have existed at one time on the earth. The guesses of the scientists are interesting, proving just how prone the scientific mind, just like any other human mind, is to indulge in speculations where facts and evidence are not available. The scientists are just as much given to speculations as are the theologians, only the former speculate on merely physical matters, while the latter engage in speculations regarding ethical and spiritual subjects. When it relates to matters of pure conjecture, we find the scientists rather more inclined to be dogmatic than the theologians. As a rule, when the evangelical theologian makes positive asseverations, he does not do so on the ground of his own claim to knowledge and superiority, but on the ground of what is given of God in the Holy Scriptures. Therefore the theologian, if he is evangelical, is not so much given to intellectual pride as is the scientist who becomes dogmatic.

Let us now come back to the monster of the Gobi Desert. Our scientist makes some frank statements in concluding his interesting article that we believe will interest our readers. His concessions ought to make our scientific friends quite humble and modest in their assertions. Here is what he says:

> The causes of the survival of races and species, as well as of their death and decay, touch the heart of the mystery of life. There are a few broad highways of evolution and many blind alleys. It was down the blind alleys that the great lizards, the giant sharks, the great blue whales, and Andrew's gargantuan monster walked, waddled and swam. They were a part of nature's scheme of endless experimentation—living masses of protoplasm to be stuck together for a few aeons, then thrown carelessly on the cosmic scrapheap. Theirs is the pathos of unrealized futility.
>
> Somewhere in their dimly lit brains there may have lurked the unconscious desire to live, to produce offspring, to keep their places in the stream of life. But the best they succeeded in doing was to teeter around in the mud for a few hundred thousand years, getting nowhere, looking and acting more and more foolish, and finally furnishing a text for scientists to expatiate upon. They were nature's idiot stepchildren.

Here are some candid admissions of scientific ignorance that are distinctly refreshing in these days of dogmatic utterances of almost supernatural wisdom. Note what he says: "There are a few broad highways of evolution and many blind alleys." That would mean that man's real knowledge is very meager, while his lack of knowledge is very great. Then how can men be so cocksure that evolution is the explanation of the present status of nature and man? A theory that has to follow "many blind alleys" surely cannot logically be said to be built up on a solid foundation of known facts and clear proof.

Just reflect on this point for a moment: If scientific men do not know why the Gobi monsters became extinct; if the evidence is so

meager that they must admit their running into "many blind alleys"—then where do they find the proof that the *gargantuan* creatures were the result of an evolutionary process and that their present-day successors evolved from them? Is it likely that evolution would produce such great animals millions or billions of years ago, and then evolve offspring so much smaller and weaker? If evolution does that, it certainly acts in a queer way.

Yet there are some expressions in the above excerpt to which we cannot add our signature. Of the extinct creatures he says that they were "living masses of protoplasm stuck together for a few aeons, then thrown carelessly on the cosmic scrapheap. Theirs is the pathos of unrealized futility. . . They were nature's idiot stepchildren."

That is too cynical a view of the natural realm. It cannot be that so wonderful a cosmos as ours is something so futile as that. We believe in God, a Supreme Intelligence, and therefore cannot endorse a view of nature that makes it foolish and futile. Of course, we do not pretend to know why those extinct animals were ever brought into existence, nor why they were permitted to be exterminated; but we at least have faith to believe that they were not made in vain and that in the economy of the world and in the divine arrangement they served some useful purpose. Far too many evolutionists today have taken to treating nature in a patronizing and scornful way. The Christian theist is not imbued with such a pessimistic spirit.—*L. S. K.*

The Bible and the Times

WE ARE told with much assurance that times are changing. We reply with greater assurance, "but principles never change." Forms, conventions, customs and methods have changed, are changing, and will continue to change. He who deals with principles as he deals with customs and methods, does so at great peril. One may break a custom or change a method with little harm, but to break a principle is like breaking a live wire: it is very serious, and may mean death or destruction.

The church of Jesus Christ and the American nation were both founded on the Bible as the very Word of God, and the principles which are revealed therein. Lately both in the church and the nation there has been a tendency to determine matters by custom and common practice. As a result, serious evils are threatening us. In the church we are being carried away with the idea of great achievement. Human wisdom and human power have enslaved us, and we have neglected the wisdom of God and the power of God. We have substituted the wisdom of man and the organized power of man. With God, the wisdom of man is foolishness and the power of man is weakness. This departure from God's Word and its great principles has developed in us pride and selfishness, resulting in the prevalence of human philosophy being substituted for God's revelation. This has led to the denial of God's great plan of salvation and the departure after human teachings and a human plan of salvation, which is producing lives of sin and ending in eternal death.

Not only this, but the church is losing her preserving and enlightening power in the world. The church, when filled with God's truth and living and believing by God's plan, is the salt of the earth, to save it from corruption, and she is the light of the world to dispel its spiritual darkness. But when the church follows human wisdom in connection with the great questions of salvation and righteousness, the salt loses its savor and the light becomes darkness. Then the church becomes good for nothing, but is to be cast out and trodden under foot. This is a present peril. The church is fast coming to a place where organization is everything, and the truth of God's Word is little or nothing. As a result, she is raising and spending millions of money, but her record of rescue work and salvation for sinners has become perilously small. Civilization has crowded out salvation.

This, of course, leads to a serious situation in our nation and in connection with our civilization. Our nation was built upon principles derived from the Bible. In departing from the Bible, as a nation, we are departing from our very life principles. As a result, we are becoming lawless. That lawlessness is being manifested with on-rushing waves. It is entering the most sacred relations and appearing in the most violent form, and this violence increases with knowledge, advantages and power. Murder is one most terrible form of the violence. Murder by the educated, and that in the most pernicious form, like Loeb and Leopold. Murder by youth under their majority. A boy of seventeen murdered his mother for

money. Another of fourteen murdered his grandmother. A girl in her teens murdered her mother, and so it goes on, growing blacker and blacker. Robbery occurs everywhere. Marriage is being ignored and divorce increases beyond anything previously known. The wisdom of man in the form of socialism proposes to abrogate marriage altogether, and this propaganda is systematically fostered.

What is the remedy? There is only one: Back to the Bible. Reject the teachers and the teaching that have attempted to reduce the Word of God to a traditional literature, and let every man and woman, every youth and maiden, every boy and girl, return to the Bible, learn it, meditate upon it, honor it, and God will be gracious and restore His church and save our land. The Bible! the Bible is the hope of the times of the church and of the nation.—*D. S. K.*

The Chicago Ministers' Questionnaire

MANY of our readers have, no doubt, read the results of Professor George H. Betts' questionnaire which was addressed to 436 Chicago ministers. It has been reproduced by Dr. Paul H. Sloan in his paper, *The Essentialist,* and part of it put in tabulated form. It is not our purpose to reproduce it here, as that would be superfluous, but to analyze some of the positions taken by some of the ministers, to see whether they have shown themselves to be clear and discerning thinkers or not.

This questionnaire reveals the fact that the Congregational ministers of Chicago are the most liberalistic, and that the Methodists come next. The Lutherans are the most conservative group, while the Episcopalians follow closely, with the Presbyterians and Baptists coming next in a tie. On one question all were agreed. "Do you believe that God exists?" was answered by all in the affirmative. Thus all of them are theists, but we shall see what defective ideas of God some of them entertain.

Take this question, "Is God omnipotent?" Eighty-seven per cent. declared that He is; four were doubtful, and nine declared positive unbelief. The mental operations of the nine are a puzzle. What kind of a God would a limited God be? How could a God whose power is limited have created this vast universe, and how could He sustain it? Of course, to ask whether God could perform an absurdity would itself be absurd; for if God were to try to perform something that is contrary to the nature of things as He has constituted them, He would prove, *ipso facto,* that He was an imperfect God, and that would imply limitation of intellectuality and judgment as well as of power. A perfect God will not do things that are contrary to a perfect being. If He did or could, it would prove Him to be imperfect. Thus the omnipotence of God must stand.

The question on the divine Trinity was put in an obscure way: "Do you believe that God is three distinct persons in one?" "In one" what? The question should have been phrased in this way: "Do you believe that God is three persons in one Godhead?" That is, is He three persons constituting one God? Perhaps the lame way of putting the question caused some confusion; but even as it was, eighty per cent. expressed their belief in the Trinity, no doubt defining it in their minds in the orthodox and Biblical way. Seven were doubtful. And think of this—thirteen expressed disbelief in the Trinitarian doctrine! Still, these questions may have gone to the Unitarian ministers of the city; if so, the showing for the evangelical churches is not so bad. If there are any dubious or unbelieving ones in the evangelical churches, we are wondering what they are doing in the organizations whose bread they are eating.

The most disheartening exhibition is shown in the replies to the question, "Did the creation of the world occur in the manner and time recorded in Genesis?" Only 47 per cent. replied in the affirmative, while five were on the fence, and 48 were on the side of unbelief. This fact shows a lamentable amount of looseness on the doctrine of the Bible, and discloses the destructive effect of the theory of evolution.

Suppose we put on the X-ray here. Of these ministers 92 per cent. expressed their belief in a subsequent reply that "Jesus lived a life wholly blameless and without sin or wrongdoing." Yet Jesus put His own stamp and seal again and again on the Old Testament record. In Matt. 19 and Mark 10 He appealed to Gen. 1:27 and 2:24 in order to confute the Rabbinical glosses of the Scribes and Pharisees. Thus He gave His endorsement to the Genesis account of the creation of our first parents and of the institution of monogamous marriage. Moreover, He said to

the unbelieving Pharisees: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47).

Everybody knows that both Christ and the Pharisees whom He was rebuking meant by the writings of Moses the Pentateuch as we have it today, including the first two chapters of Genesis. Then if the record of creation in Genesis is not true, Christ was mistaken when He rebuked His opponents for their unbelief; and if that is true, how could He have "lived a life wholly blameless and without sin or wrongdoing"? If He was mistaken, and on the ground of His error severely censured the Pharisees, He surely was guilty of "wrongdoing" in that case. Yet note that 48 per cent. of the Chicago ministers voted against the creation account in Genesis, while 92 per cent. believed in the moral perfection of Jesus? Is that consistent thinking? Is it not a fact that rationalists are almost invariably poor reasoners?

It is gratifying that 68 per cent. of those ministers declared their belief in miracles; but it is depressing to think that even eight per cent. of so-called Christian ministers should be uncertain about them, and that 24 per cent. should not believe in them at all. What must they think of Christ and the miracles He performed? And what kind of a book must they take the Bible to be? It describes many supernatural occurrences. How could God have given to the world a special revelation of His redemptive plan in Jesus Christ without doing something that was above mere natural processes? There surely is lack of straight thinking in this world of ours.

Regarding the virgin birth of our Lord, 71 per cent. accepted it; 10 per cent. were uncertain, and 19 per cent. rejected it. Reflect on the logical consistency of the 29 per cent., or at least a number of them; for 92 per cent. of all the ministers declared their belief in the sinlessness of Christ, while 29 per cent. of them either rejected His virgin birth or were dubious about it. How could Jesus have been sinless if He was naturally engendered? That would have required a "biological miracle." Yet 24 per cent. voted that they did not believe in miracles.

Again, although 24 per cent. averred their non-belief in miracles, 84 per cent. believed in Christ's bodily resurrection, and only 12 per cent. rejected it outright, and only four per cent. were agnostical.

Looking down the column of those who were most conservative, we find that the next to the highest number—92 per cent.—believed that Christ was "without sin or wrongdoing," and yet only 71 per cent. accepted the virgin birth of Christ and only 47 per cent. believed in the Biblical account of the creation of the world—an account which, as has been shown, Christ accepted as true!

Now, we hope that no caustic tone has crept into our notes on this questionnaire; but we do sincerely feel that some of the Chicago ministers need to do more thoroughgoing thinking along theological lines. Men who do not think clearly and consistently are not very likely to sound a clarion note in their preaching to the people. No wonder that a conversation like this might sometimes be heard: "What does your preacher believe?" "Don't ask me," the parishioner replies; "I don't know; he is an expert at stirring up a dust." —*L. S. K.*

* * *

Notes and Comments

No Real Consensus.

One of our valued contemporaries, *The Presbyterian,* of Philadelphia, prints an article on which we find these pertinent statements: "There are no two Modernists whose ideas and teachings are exactly the same; for the Modernist has no fixed belief. Modernism is a spirit, not so much a doctrine. It has all possible shades and tints—half-colors, quarter-colors, and no color at all. One Modernist will reject the Old Testament as a whole; another will accept it in part or in a sense. One will cast doubt on all the Pauline epistles; another will accept all with avowed or mental reservations. No one can tell what will be left when 'the acid test treatment' has finished its work." Yes, we wonder what would happen if the Modernists would undertake to form a church or denomination of their own.

The Claims of the Bible Writers.

A recent writing of our friend, Dr. A. C. Gaebelein, has this to say on the subject: "In the Pentateuch we find the words, 'God spake,' 'The Lord spake, saying,' and similar phrases, 690 times. In the prophecy of Jeremiah, 'Thus saith the Lord,' occurs 522 times; and in all the prophets that or similar language is repeated 1,320 times. In the last book of the

Old Testament, Malachi, which contains four brief chapters, we are reminded twenty-eight times that the words written are the very words of Jehovah." Since the prophets were by every token honest men, their testimony to their divine inspiration must be believed.

The Status of Psychoanalysis.

According to our alert friend, Dr. R. A. Meek, editor of the *Southern Methodist,* Dr. Joseph Collins, an evolutionist and liberalist, has written a book entitled, *The Doctor Looks at Love and Life,* in which he states what he believes to be the bearing of psychoanalysis upon Christianity. Here are a few sentences from Dr. Collins: "How any fervent Christian can accept the Freudian doctrine transcends my understanding. It teaches that we are marionettes, and that the unconscious pulls the strings—the unconscious that is heedless of our hails or our prayers, of our threats or solicitations. We are what our unconscious makes us, and our unconscious does not know the meaning of ethics, convention or morality. The only person who has come up to its standards in modern times is Nietzsche, though many thought it nodded approvingly at Lenin." Any theory that makes man a marionette (a puppet pulled by strings) runs counter to the Christian religion, which regards man as a moral agent endued with personality, self-consciousness and freedom.

Was this Consistent Thinking?

Recently we heard a speaker declare that he belonged to the radical school of what he called "the historical Biblical criticism," and cited as an instance of his position that he did not accept the gospel by St. John as a historical document written by the apostle. Yet everything else he said in his lecture was evangelical, and even when he wanted to uphold the true incarnation of the Son of God, he cited several passages from the fourth gospel. We cannot help being amazed at the strange logical processes that characterize the men who proclaim themselves critics of the Bible. If John's gospel is unreliable in its historical narratives, how in the world can it be our sure guide in spiritual matters?

Still More about the Proton.

And what would you think of this? Dr. H. W. Magoun sends the following informing letter to Dr. Keyser. Read it: "Your use of *proton* can be justified. It was first suggested as an equivalent of the German *Anlage.* It is used of the first cells of some organ in living creatures. 'A clear area near the center of the worm consisting of one or a few large cells is the *proton* of the reproductive system' (*Trans. Amer. Mocros. Society,* June, 1902, p. 113). Biology had it in the first place, and chemistry and physics took it over later. It could be used very properly to mean 'the primordial cell.' I called the attention of the man you referred to to that fact some time ago. The word can mean one thing in biology and another in chemistry. That would be nothing new." Thanks to Dr. Magoun. What a fine thing it is that we have men of real scientific learning in our CHAMPION household!

The Scriptures and the Power of God.

Our Lord's answer to the question of the Sadducees, who did not believe in the resurrection of the dead, is quite significant. He said: "Ye do err, not knowing the Scriptures nor the power of God" (Matt. 22:29). He coupled things together that belong together. He was a good synthesist. He did not try to separate truths that belong together, but held them in their fullness and integrity. Thus in this verse He joined together "the Scriptures and the power of God." Had the cavillers known the Holy Scriptures, they would have also known that God's power was equal to raising the dead from their graves. It is always so: Those who depart from the teaching of the Word of God limit the power of God; and that constitutes one of their most serious errors. No truly twice-born men will be the result of their teaching and preaching.

Something about Homologies.

Here is something worth passing on to our readers; it is from our stalwart friend, the editor of the *Southern Methodist*: "*Zion's Herald* (Liberalist) thus remarks: 'Both men and apes have thirty-two teeth.' Yes, and the elephant and the mouse each has one tail. The same number of teeth is no more proof of evolution than the same number of tails."

A Letter from Far Away.

From far-away Manila, Philippine Islands, comes a letter from a reader, who says, "God bless the CHAMPION." He expresses the wish that every man who calls himself a Christian could read it. He is especially interested in our scientific articles, and thinks that we give many knockout blows to the useless speculations of scientific men. He refers us to two

recent books by Dr. Davidson, whom he calls "an engineer and real scientist." The books are entitled *The Great Pyramid* and *Early Egypt, Babylonia and Central Asia,* and they shed much light on the historical portions of the Bible and corroborate them. Our friend also thinks that the science of astronomy should be studied more faithfully. Such study would help to refute the scientists who think that the Bible and science do not harmonize. The books of Dr. Davidson are published by Williams & Norgate, Ltd., 14 Henrietta Street, Covent Gardens, London, W. C. 2, England.

Mysteries on Mysteries.

The inexplicable things of nature are everywhere. Just now there is much speculation in the scientific world as to the cause of volcanoes and earthquakes. Is the center of the earth in a molten condition or in a solid condition? No one knows. Forty or more years ago the scientists thought they knew. It was almost an *ipse dixit* of science that volcanoes were caused by irruptions of the interior molten matter of the earth finding vents through craters; but today it is held that the pressure of the outer part of the earth is so great that it prevents the melting of the rocks, and therefore the earth must be solid from surface to center and from center to surface again. If that is so, how shall we account for the irruptions of the volcanoes? Some ingenious theories are propounded, but none of them are satisfactory. So, when it comes to the mysteries of nature, it becomes all of us to be modest. We must be ready to say, "We do not know."

The Critics Hard to Understand.

A vigorous recent writer discourses in this incisive way: "It is utterly and absolutely impossible that my salvation should depend upon the verdict of the great scholars of the world. They are all fallible; they are all biased. It is equally incredible that simple folk are unable to know God's will for them, or God's plan of salvation, until a few intellectuals have decided which portions of the Bible are trustworthy. It is far harder to understand just what the higher critics themselves believe than it is to understand the Bible."

The Christian Bible and Other Bibles.

From the forceful book, *The Bible True,* reviewed elsewhere in these columns, we present the views of Sir Monier Williams, who was deeply versed in the sacred books of the East. He said: "These non-Christian Bibles are all developments in the wrong direction. They all begin with flashes of true light, and end in utter darkness." The difference between them and the Christian Bible is "not a mere rift which may be easily closed . . . but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can span!" Let the evolutionists and compromisers between the Christian religion and other religions take note.

Some Things we do not Know.

The other day we came across the following statements by Edison: "We do not know one thousand millionth part of what there is to know. We do not know what electricity is. We do not know what magnetism is. We do not know what water is. We do not know what enables us to stand upright without falling to the ground." Yes, our lack of knowledge ought to keep us humble. We do not refuse, however, to use electricity because we do not know what it is. We continue to stand upright even if we do not know how we can perform so common a feat. So let us not refuse to use the Bible for our spiritual edification because it contains matters we do not comprehend.

The Ancient Canaanites.

The writer whom we have quoted in a preceding paragraph says: "Recent discoveries have only confirmed the fact that the Canaanites had become so corrupt and debased morally as to be beyond all hope of spiritual recovery. . . Could God have allowed them to remain, and drag down His own chosen people into like wickedness and corrupt the whole world? Must a surgeon never use the knife to save the whole body? It was love and mercy for the whole human race that caused God to allow these depraved nations to be wiped out." Yes; had God permitted His chosen people to be morally corrupted by the Canaanites, what would have become of His plan of redemption for the world?

Salutary Effects of Biblical Teaching.

A recent author gives us the following interesting information: "Justice Lewis L. Fawcett, of Brooklyn, has had more than four thousand boys under twenty-one arraigned before him on various charges. Of this number only three were members of a Sunday

School at the time of the commission of their crimes. He says that these three were minor offenses. Statistics taken from our penal institutions show that less than two per cent. of the criminals ever were in Sunday School. Justice Fawcett has been including in his sentences some kind of religious instruction with very beneficial results."

Natural Selection not very Selective.

A keen writer who says that he has had "much experience with domestic animals and plants" gives this testimony: "In the range of my study of both animal and plant life, I have not found any evidence of an upward tendency in natural selection. It is always accidental, often abortive, and usually downward. Only by personal selection can any family of plants or animals be brought to a high state of perfection. This can be done very quickly, too, as compared with the materialist's claim for hundreds of millions of years. Natural law never follows nor assists man in his system of natural selection. Any family of plants which has been brought to a high state of perfection will, when left to natural selection, degrade very rapidly." Let the evolutionists mull this over.

* * *

Wayside Gleanings

Eighty-three German neurologists and insanity specialists recently sent out an urgent call not to take Christian teaching from the young people in the public schools of Germany. Their plea is as follows: "In the present lamentable struggle of political parties over the schools, attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We . . . earnestly warn against allowing the belief in Christ, even in the least degree, to lapse in the hearts of our youth, since it is this that is the real anchor in the storms in our times. The Christian religion is now, and will remain, the philosophy, the ethic, the socialism."

From a letter received from Prof. George McCready Price, A.M., one of our Contributing Editors, we learn that he is traveling in Norway, Sweden, Germany, Switzerland and France. He delivered a series of lectures at a Bible School in Norway, and will deliver lectures in the other countries named above. He will return to England some time before Christmas and hopes to take up work again in this country soon after New Year.

Princeton University has given to the American Tract Society twenty-five large photographs, with key, of the Bunyan Memorial Window, recently placed in the new Chapel at Princeton, for distribution among the leading Libraries of the United States, now holding Bunyan Tercentenary Exhibits.

A beautiful colored reproduction of this window, designed by Mr. Charles J. Connick, of Boston, was given to the American Tract Society for use at the Bunyan Tercentenary Exhibit of the New York Public Library, which began November 12th.

A committee of Protestant Episcopalians appointed three years ago to consider the faith-healing question has recommended to the Triennial Convention of the Episcopal Church, in session at Washington, D. C., that formal recognition be given to the possibility of effecting the cure of diseases through the exercise of faith.

The Bryan Memorial University Association has adopted a campaign plan to enlist fifty thousand friends who admired the sincerity, purpose, and spirit of this great American citizen, and who would subscribe the sum of $100.00 each, payable either in cash or installments for the building of the school as a memorial to him, in the little city in the heart of the mountains, where he breathed his last.

Nearly eight hundred thousand dollars has been subscribed for this purpose, a beautiful site of eighty-one acres was donated by the citizens of Dayton and the Administration building, planned to accommodate four hundred students in all departments of collegiate life and to cost approximately $300,000.00, is now under construction. If interested, and all of us should be, communicate with Wallace C. Haggard, treasurer, Dayton, Tenn.

The Northwestern Bible School, Minneapolis, founded by Dr. W. B. Riley twenty-five years ago, opened its fall semester September 24th. The enrollment was 338—the largest enrollment the school has ever had by more than 100. The school is finely equipped in buildings. It could care for 500 students without further enlargement of either class rooms or dormitories. It owns six buildings of its own, and uses Jackson Hall, the splendid new social and Sunday School building of the First Baptist Church, for recitation. The school is an independent corporation, and is non-denomina-

tional, but strictly evangelical in name and fact.

Professor Irving Fisher, of Yale, says that $7,000,000,000.00 are saved annually by reason of prohibition in this country.

The Church of the Brethren denomination plan a national church at Washington, in the vicinity of the Capitol, of classic design, which will harmonize with government buildings in the vicinity. The cost of the project, estimated at $1,000,000, will be defrayed by popular subscription. Besides furnishing a place of public worship for all Christian people, the building will serve as a temple of peace inasmuch as it will be thrown open to public discussion of the Christian efforts to outlaw war. The Church of the Brethren consider that George Washington, warrior though he was, abhorred war and for that reason have selected the celebration in 1932 of the 200th anniversary of the birth of the Father of His Country as the date of dedication of the temple.

Workingmen's organizations demand of the soviet cabinet at Moscow that Russia be made totally dry in ten years.

The will of Henry J. Heinz, the food manufacturer, began as fol.: "Looking forward to the time when my earthly career will end, I desire to set forth at the very beginning of this will, as the most important item in it, a confession of my faith in Jesus Christ as my Saviour. I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my consecrated mother, a woman of strong faith, and to it I attribute any success I have attained."

Pa Wa, sacred white elephant, worshiped by Buddhists as a reincarnation of Buddha, died at Calcutta from eating overripe bananas. Pa Wa had made a tour of the United States with a circus.

The *Outlook* says: "Modernism in religion is invading the Mohammedan world, and in both Egypt and Turkey the issue is already joined as surely as between Fundamentalists and Liberals in America."

Julius Rosenwald, Chicago philanthropist, is helping to relieve the acute Negro housing problem in Chicago by the erection of an apartment building large enough to house 400 families. The building, with enclosed parks and playgrounds, will cover an entire city block and will be second in size only to the Paul Lawrence Dunbar apartments erected for Negroes in Harlem, New York City, by John D. Rockefeller, Jr. The cost of the Chicago building is estimated at $2,500,000.

One hundred and thirty Chinese students have arrived in the United States this fall as beneficiaries of the Boxer indemnity fund. They will attend nearly 40 American colleges and universities.

The Rockefeller Foundation has offered the sum of $3,500,000 to Cambridge Uuniversity. The money is to provide for the development of physical and biological studies and for a new library.

Under the leadership of Mustapha Kemal, the Turkish Nationalist—according to the *Manchester Guardian*—have set about the reform of the ancestral faith in the land where formerly the sultans ruled also as caliphs, spiritual heads of Islam. "Religion," declares a Commission of the Faculty of Theology of Stamboul University, created by the revolutionary Nationalist government, "must enter into the new era of vitality, and be reformed . . . by means of scientific procedure and by aid of reason, so that it may move forward in line with other social institutions."

The Universalist church has decreased in the number of its congregations in the last ten years from 643 to 498, and in membership from 58,566 to 54,957. The value of its church property and financial receipts has almost doubled.

Prof. A. H. Sayce, of Oxford University, the greatest of all archaeologists, once said: "Higher criticism saves no souls."

The Soviet government has issued a decree forbidding public gambling throughout the Soviet union.

The Lord's Day Alliance of the United States, representing more than a score of Christian communions, will celebrate its fortieth anniversary in New York, December 9-11. The Alliance seeks the closest possible co-operation of all societies and organizations that stand for the preservation of the weekly day of rest.

At a prayer meeting, some time ago, one brother prayed that the Lord would bless those who were at home on beds of sickness and on sofas of wellness.

Presbyterians will celebrate in December the centennial of the opening of their mission in Siam.

THE ARENA

Evolution: Is it True or False?

By George Boddis, S.T.D., Marcus Hook, Pennsylvania

ONE of the great questions of today is "Is evolution true?" President Henry Fairfield Osborn says, "Evolution has outgrown the rank of a theory, for it has won a place in natural law beside Newton's law of gravitation, and in one sense holds a still higher rank, because evolution is the universal master, while gravitation is one among its many agents" (*Origin and Evolution of Life*, preface, p. 9). Other noted scientists are equally confident, Professor Conklin asserting that "in the court of intelligent opinion the case of evolution has been closed for nearly half a century."

If evolution be true we must accept it whether it agree with our preconceived notions or not. Truth is truth no matter from what source it comes; and no one should be more ready to welcome the truth than those who build their hopes upon Him who said, "I am the truth." But, notwithstanding the opinions quoted above, we confidently affirm that the truth of evolution has never yet been demonstrated.

Three-fourths of a century have passed since the publication of *The Origin of Species*, all the evidence that science has been able to provide has been brought forward, expeditions have been sent to the uttermost parts of the earth and hundreds of thousands of dollars have been spent in collecting proofs, yet the doctrine remains as far from being established as on the day when Darwin's book first appeared. The so-called evidences have been examined, but even evolutionists confess that there are so many broken links in the chain that one may be pardoned if he fail to see in their arguments a complete demonstration of its truth. To quote again from Professor Osborn: "Between the appearance of *The Origin of Species*, in 1859, and the present time there have been great waves of faith in one explanation and then in another; each of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general skepticism." Others may be convinced of the truth of evolution; but in view of the facts which we are about to give, we claim the right to be more than skeptical as to its truth.

1. *The evolutionists themselves confess that evolution is merely a theory and that proof of its truth is still lacking.* So many references might be given to support this statement that we are embarrassed by the abundance of the supply. Dr. Thomas Hunt Morgan admits that "the theory of descent is lacking in one of the most essential features that it needs to place the theory on a scientific basis" (*Evolution and Adaptation*, p. 43). Dr. D. H. Scott, in his address before the British Association in 1921, said:

> We can no longer enjoy the comfortable assurance which once satisfied so many of us, that the main problem has been solved—all is again in the melting pot. . . Is evolution, then, not a scientifically established fact? No, it is not. . . It is an act of faith—because there is no alternative.

Dr. L. T. More declares:

> The more one studied paleontology, the more certain one becomes that evolution is based on faith alone—exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion (*Dogma of Evolution*, p. 160). Further on he confesses that Our faith in the idea of evolution depends on our reluctance to accept the antagonistic doctrine of special creation (Id. p. 304).

Dr. William B. Scott, in his *The Theory of Evolution*, devotes the first chapter to "The Present Status of the Question." He affirms that the whole trend of scientific opinion is strongly in favor of the evolutionary hypothesis, and states that the only zoologist of recognized standing who has taken a pronounced and positive position against the theory is Professor Fleischmann, of Erlangen. "What, then," he asks, "has led to the belief . . . that naturalists have so largely grown skeptical and are inclined to abandon the theory?" The answer is well worth noting:

> This belief is principally due to the fact that there is no agreement among men of science as to the manner in which evolution operates (modes) or as to its efficient causes (factors) and, further, to the often fierce controversies which have been and still are held concerning these problems of modes and factors. Some biologists maintain that these questions are unanswerable in the present state of knowledge and have taken up other lines of investigation, but that is very far from an abandonment of the theory of evolution itself. It is one thing to accept a fact as substantially

proved and quite another thing to devise a satisfastory explanation of that fact (*Theory of Evolution,* p. 2).

This statement is followed by quotations from several scientists of note, the gist of which is that, although the writers can find no proof of evolution, and that Darwinism is not to be employed as synonymous with evolution, yet they are compelled to accept as true the central fact of the origin of the forms of life by an evolutionary process.

We have read all of these quotations carefully and are compelled to agree that "all is again in the melting pot," and that evolution is accepted only "as an act of faith." If we understand the meaning of the English language there can be no doubt as to the confessions of the men who are quoted by Professor Scott. They believe in evolution, but have no proof of its truth. These men are among those who are the great investigators, whose conclusions must be accepted even by those who write textbooks for schools and colleges.

Professor Dennert's little book, *At the Death Bed of Darwinism*, is a revelation to all who are interested in the solution of this question. Dr. Dennert has brought together testimonies which leave no doubt as to the decadence of the Darwinian theory in the highest scientific circles in Germany. He concludes by saying that "The theory of Darwin is almost universally recognized today by naturalists as a working hypothesis. Still, in spite of assertions to the contrary, no conclusive proof of it has as yet been forthcoming." Dennert does not, by showing the weakness of the Darwinian hypothesis, entirely reject the theory of evolution; but his last words are that new conceptions involve the admission that evolution has not been a purely mechanical process.

There is scarcely a scientist of note, notwithstanding Keith's recent address in defense of the Darwinian theory, who accepts the doctrine of natural selection. If, however, to use Dr. Scott's words, "Darwin's hypothesis be rejected, there is . . . no satisfactory alternative to take its place . . . no satisfactory and acceptable explanation of its causation has yet been devised" (Id. p. 26).

2. *Evolutionists are compelled to assume all that is needed to make their theory plausible.* The theory of evolution begins, continues and ends with assumptions. What does the evolutionist know as to the origin of matter? Darwin confessed that he was in a hopeless muddle as to the origin of things, and Edward Clodd states, "Of the beginning of what was before the present state of things we know nothing, and speculation is futile." Have any of our modern investigations and discoveries thrown any light upon the question? Concerning matter it is still true that we know nothing of its origin and little of its nature. The materialist assumes that matter is eternal; but as long as that proposition may be successfully challenged, the question must remain unsettled. Professor Clerk Maxwell, in an address before the British Association at Bradford, said:

> None of the processes of Nature, since the time when Nature began, has produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecule, or the identity of their properties, to the operation of any causes which we call natural. The quality of each molecule gives it the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent.

Can the evolutionist account for force and motion? Laplace says, "At some point concentration took place in the homogeneous mass; this concentration produced radiation of heat and light, and through the differences in temperature, motion and dynamic action were produced." This might seem plausible, were it not that scientists have pointed out that nature is incapable of originating force or motion. Dubois-Raymond says:

> We see motion arise and cease. If we try to imagine an original state we come to this, that we think of matter as infinite ages ago at rest and equally distributed throughout infinite space. As a supernatural impulse can have no place in our scheme of things, any sufficient ground for the first movement is wanting. Or if we think of matter as in motion from all eternity, then we renounce at the outset all hope of clearness on this point.

The scientist may discuss the great forces of nature; but he cannot tell us whence these forces came. Lord Kelvin says:

> One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly for fifty-five years. That word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor.

From these testimonies it will be seen that evolutionists have to assume both matter and motion. Its proof is sought for in the remotest corners of creation and in myriads of ages past and gone. Until they reach the period where geology comes to their aid, imagination

is all upon which the evolutionists have to depend.

3. *Evolution cannot account for the appearance of life.* Dr. C. Saleeby, in his *Organic Evolution* (25-26), discusses the question as to the origin of life. He says:

> We are forced, then, to the conclusion now generally held by those competent to judge, that omne vivum ex vivo has not always been true; that once upon a time, in conditions which it may now be impossible to reproduce, living matter was evolved from non-living matter on the surface of our planet—in all probability in the waters of the Polar oceans—the first to cool—as Buffon originally suggested. Nor is this by any means inconceivable if we remember that synthetic chemistry can now take the simple elements —carbon, oxygen, hydrogen, nitrogen—and actually build up molecules of albumen from them.

No one can doubt that spontaneous generation is absolutely essential to the evolutionary scheme. Indeed, as Dr. O'Toole has put it, speaking for the evolutionists:

> But, they protest, to deny spontaneous generation is to proclaim a miracle (Nageli) and natural science cannot have recourse to miracles in explaining natural phenomena. For the scientist, miracles are always absurd as contradicting a uniformity of nature, and to recur to them for the solution of a scientific problem is, to put it mildly, distinctly out of the question. Hence Haeckel regards spontaneous generation as more than demonstrated by the bare consideration that no alternative remains except the unspeakable scientific blasphemy implied in superstitious terms like "Miracle," "Creation" and "Supernatural." . . . "If we do not accept the hypothesis of spontaneous generation," Haeckel expostulates, "we must have recourse to the miracle of a *supernatural Creation*" (*The Case Against Evolution,* p. 186).

Some evolutionists seek to avoid this important fact by saying that science is not concerned with the origin of life; but simply takes life as it finds it and observes its development. But this can scarcely be true if "evolution is set forth as a cosmic process—that is, a law, operating always and everywhere." To refer again to Saleeby, "The philosophical reader will say that he can scarcely stomach the teaching that omne vivum ex vivo is true today and has been true for millions of years, but once on a fateful time was not true; and such a reader has my sympathy." Dr. Saleeby expects some day to see life produced from the non-living.

No matter, however, what may be his expectations, so far as the most thorough investigation can show, life comes only from pre-existing life. Darwin declared that spontaneous generation is absolutely inconceivable, and Huxley admits that "of the causes which led to the origination of living matter it may be said that we know absolutely nothing, that the present state of knowledge furnishes us with no link between the living and not living." Professor Tyndall made more than two thousand experiments to prove this theory and reached the conclusion that science had no explanation of the origin of life, and that even if spontaneous generation had once taken place on the earth, the proofs of it are wanting. Professor Woodruff, in *The Evolution of the Earth of Its Inhabitants,* admits that spontaneous generation is still unproved, and that the law of biogenesis now holds the field among scientists. Vernon Kellogg, after speaking of the various attempts to produce life in the laboratory, says:

> Nobody has yet made an amœba in a test tube, nor infusoria in a sterilized hay infusion. Pasteur and Tyndall long ago exploded the naive claims of the believers in spontaneous generation. *Omne vivum ex vivo.* It is only life that produces life. The amœbalike bit of oil foam, with all of its realistic imitations of the amœba's movements, the most complex molecules created by the organic chemist, with all their identity of chemical elements with protoplasm, are all of that long way from amœba and protoplasm which is measured and defined by the phrase, non-life and life. There is a great gulf between what is living and what is not. And that gulf creates a great question for evolutionists and non-evolutionists alike; the question of the origin of life.
>
> The thoroughly logical evolutionist, or transformationist, who sees the whole world, inorganic as well as organic, with all its present variety of matter and form, as the result of slow continuous transmutation and evolution—a view greatly strengthened by the recent revelations in radioactivity and atomic structure and behaviour —simply says, sometime, somewhere, some way, living matter, in its simplest form, arose from non-living matter, probably in its most complex form. But he has not seen that happening, nor does he attempt to say when, where, or really how, it happened. He does occasionally amuse himself by guessing at probable "hows," but that is chiefly because of the pressure of his consistency (*Evolution the Way of Man,* pp. 110,111).

We have given this long quotation because it covers all we wish to say upon this subject. We were once told that even though biogenesis had been so far proven to be true we should not forget that it is science that has demonstrated its truth. The objector should also remember that the evolutionist made his experiments not to disprove spontaneous generation, but to prove it, and only confessed his failure when all hope of success was gone. To us it seems that if "there is a great gulf between what is living and what is not," and if the evolution theory demands that "sometime, somewhere, some way, living matter arose

from non-living matter," there is a fatal missing link in the whole argument.

4. *Evolutionists have never been able to prove that one species ever passed into another species.* We are frequently told of the wonderful evolution of plants, chickens and animals which is still going on, and are pointed to the nursery and barnyard as evidence of this fact. We do not question the results of "artificial selection"; but all this is the work of man within the species. With all his patient industry man has never been able to convert a flower into a tree, to say nothing of changing a plant into an animal. Dr. Thomas H. Hunt says that "within the period of human history we do not know of a single instance of the transformation of one species into another one," and this testimony is borne out by others of equal authority.

The fixity of species is one of the laws of nature. Hybrids are always infertile, and, so far as we can at present judge, will remain so. Professor Huxley says:

> If you breed from the male and female of the same race, you, of course, have offspring of the like kind, and, if you make the offspring breed together, you obtain the same result, you will have the same kind of offspring; there is no check. But if you take members of two distinct species, however similar they may be to each other, and make them breed together, you will find a check. If you cross two such species with each other, then—although you may get offspring in case of the first cross, yet, if you attempt to breed from the products of that crossing, which are what are called hybrids—then the result is, that in ninety-nine cases out of a hundred, you will get no offspring at all; there will be no result whatever.
>
> The reason of this is quite obvious in some cases; the female hybrids, although possessing all the external appearances and characteristics of perfect animals, are physiologically imperfect and deficient in the structural parts of the reproductive elements necessary to generation. It is said to be invariably the case with the male mule, the cross between the ass and the mare; and hence it is, that, although the crossing the horse with the ass is easy enough, and is constantly done as far as I am aware, if you take two mules, a male and a female, and endeavor to breed from them, you get no offspring whatever: no generation will take place. That is what is called the sterility of the hybrids between two distinct species (*On the Origin of Species,* p. 212).

What science may accomplish in the future, we do not know; at present the stubborn mule kicks the whole edifice of organic evolution to pieces. But so much is said today of contemporary evolution that we would still quote the following from the famous address of William Bateson, delivered at Toronto:

> We cannot see how differentiation into species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species. . . That particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun. The conclusion in which we were brought up, that species are a product of a summation of variations, ignored the chief attributes of species first pointed out by John Ray that the product of their crosses is frequently sterile in a greater or less degree. Huxley, very early in the debate, pointed out this grave defect in the evidence, but before breeding researches had been made on a large scale, no one felt the objection to be serious. Extended work might be trusted to supply the deficiency. It has not done so, and the significance of the negative evidence can no longer be denied. . . Now we have no difficulty in finding evidence of variation by loss. Examples abound, but variation by addition are rarities, even if there are any which must be so accounted. . . The production of indubitably sterile hybrids from completely sterile parents which have arisen under critical observation from a single common origin is the event for which we wait. Until this event is witnessed, our knowledge of evolution is incomplete in a vital respect. . . . The claims of natural selection as the chief factor in the determination of species have consequently been discredited (*Science,* January 20, 1922).

We do not fail to remember that both Huxley and Bateson remained evolutionists notwithstanding these damaging admissions. These quotations are not given as coming from ardent anti-evolutionists. As acknowledgements, repeatedly and emphatically given by evolutionary experts, that no origin of species has been proved, they are a standing refutation of the claim that evolution has been fully demonstrated.

5. *There is a great difference of opinion among evolutionists as to the means or methods by which the evolution has been accomplished.* This fact has been apparent to many for years; but that it proves the weakness of their cause was recently pointed out by no less a person than Professor Vernon Kellogg. He writes:

> The principal thing needing now to be known about evolution is to know what causes it. This has indeed been an outstanding need all along. Biologists have, for a long time, had no doubts at all about the reality of evolution, but have always had doubts about the validity of the various causes that have been suggested to explain it from the time of the Greeks to those of the mutationists and Mendelians—which are the times of today. Oddly enough the anti-evolutionists have taken little advantage of this uncertainty among the evolutionists concerning the casual explana-

tion of evolution. They have mostly devoted themselves to affirming dogmatically, or trying to prove, that there is no such thing as evolution; at least, and particularly, no such thing as the evolution of man. They could have made much trouble if they had stressed more the differences of opinion among evolutionists regarding the causes and control of evolution (*Evolution the Way of Man,* pp. 94,95).

We are glad to find a prominent advocate of evolution who does not attempt to minimize the importance of this objection. It is easy to speak of "resident forces" and "certain laws," and to assert, as LeConte has done, that "evolution is literally one-half of all science"; and surely, if evolution be one of the most assured results of scientific investigation, it ought not to be so difficult for its advocates to point out some of the means by which it has been effected.

But evolutionists are divided into many schools. Evolution was accepted and taught before the days of Darwin, as Osborn's book, *From the Greeks to Darwin,* clearly shows; but the success of Darwin's work was largely due to the fact that he was supposed to have discovered the secret of the method of evolution in his theory of natural selection. It was the publication of that work which popularized the evolutionary hypothesis and inspired most of the treatises on the subject which have since appeared. But Darwinism is today discredited on every hand. Both Spenser and Huxley rejected it toward the close of their lives, although they had zealously proclaimed it for more than thirty years. Paulin's masterly treatise, *No Struggle for Existence: No Natural Selection,* reveals the fact that the number of species has been kept within bounds by the cannibal habits of the male; and Dennert's work, *At the Death Bed of Darwinism,* shows that when it was written the hypothesis of natural selection was rejected by leading biologists of Germany and England.

The theories which have been advocated are legion. Among them may be named the following: Lamarck's theory of the inheritance of acquired characters; Weismann's theory of germinal selection; DeVries' mutation theory; Wagner's separation theory; Eimer's orthogenetic theory; Cope's theory of bathmism and kinetogenesis; and many others. The discussions between the schools have waxed hot and heavy and each advocate has found the deepest satisfaction in proving that there is no truth in the theory advanced by the others. Herbert Spenser said that if there be no inheritance of acquired characters, there is no evolution, and we are inclined to agree with him in this. Conn tells us that, for many years, the belief in the inheritance of acquired characters has been losing ground, and that most naturalists look upon this agency as exceedingly doubtful and of comparatively little importance, if accepted at all. This is but one example of how the evolutionists contradict each other. One by one the theories have been tested by brother scientists and found wanting. Lamarckism, Darwinism, Weismannism, etc., have all been tried and declared to be inadequate, some of them being pronounced by brother evolutionists as purely imaginary. Men still talk evolution, notwithstanding the lack of evidence; but, with the rejection of natural selection—the theory which first popularized it—the soul has gone out of the doctrine.

So true is it that Darwinism is still associated with evolution that we find some of the more recent authors returning to Darwin for much of their proof. Professor Scott says that if Darwin's hypothesis be rejected there is no satisfactory alternative to take its place; Conklin gives it as his opinion that, although it has become fashionable of late to decry natural selection, yet biologists are more and more coming to recognize that it is the most important directing and perfecting factor in evolution; J. Arthur Thompson does not hesitate to write that "It has become clear that the struggle for existence is a formula for all the manifold efforts and answers-back that living creatures make when they find themselves up against environing difficulties and limitations"; and Sir Arthur Keith, in his address before the British Association at Leeds last year, practically confessed that evolution stands or falls with Darwinism.

Against these we may place Osborn, who says that if Darwin were living today, he would be the foremost in modifying his theory; More, who states that Darwin's work is rapidly crumbling on its biological side, and that the failure of natural selection is largely due to its foundation of false philosophy; and Burroughs, who confesses that "Darwin has been shorn of his selection theory as completely as Samson was shorn of his locks."

Professor Vernon Kellogg writes:

The fair truth is that the Darwinian selection theories, considered with regard to their claimed capacity to be an independently mechanical explanation of descent, stands today seriously discredited in the biological world. On the other hand, it is also fair to say that no replacing hypothesis or theory of species-forming has been

offered by the opponents of selection, which has met with any general or even considerable acceptance by naturalists (*Darwinism Today,* p. 5).

We have reviewed some, not all, of the objections to the theory of evolution. That it is not science is clear from the confessions of evolutionists, who are compelled to make assumptions at every step. If it cannot account for origins, either of matter, motion or life; if it cannot bridge the gap between plant life and animal life, or that between the invertebrate and the vertebrate; and if evolutionists themselves cannot agree as to the causes of evolution, most of them rejecting the theory which made the doctrine popular; can they with consistency claim that the theory has been established? To us it seems that they are baffled at every step of the way. We will not go so far as to say that evolution is absolutely false; but we can at least claim that it has not been proved to be true. We have seen how leading scientists contradict each other on matters which are vital to the theory. Why, then, do they hold on to the theory? This also we believe is shown in this paper. Some acknowledge that they hold it as an act of faith, and others have conceded that "a man supports or does not support transformism, not for reasons taken from natural history, but because of his philosophical views." Dr. H. H. Newman, of the University of Chicago, confesses that "reluctant as he may be to confess it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution (*Readings in Evolution,* p. 57). If this be true, then what is the proof? If there is no absolute proof, why cling to the theory? Perhaps the best answer will be found in the words of Professor Osborn: "From the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature." Evolution is based upon the rejection of the supernatural. Its aim is to account for the universe apart from God. Changes have taken place in the scientific realm since the doctrine of evolution began its course of conquest of human thought; but monists, materialists and agnostics still hold to their theory, and they are followed by many who would still hold to theism and Christianity. We would commend to the latter the following:

The world is dominated by the scientific method; we may have discarded many specific conclusions of the great Evolutionists, but their method of thought still govern Church and State. Sociologists may agree that Spenser's specific ideas of the State are not correct; the clergy may admit that Fiske's humanitarian religion does not hold together the congregations; the biologists have found that Darwin, great genius that he was, could not foretell the facts which have since been discovered and which destroy the foundations of his hypothesis; they may claim that Spenser was weak in his knowledge of biology and Huxley too prone to pass from the calm discussion of scientific truth to the passionate methods of the propagandist: all still accept their philosophy of evolution and all use their method to search for truth in both the material and spiritual realms. If the doctrine of evolution has added confusion in social questions which are closely involved with material affairs, it must be even more dangerous as a guide to religion, whose cultivation and discipline are the furthest removed from our animal characteristics (*More: The Dogma of Evolution,* pp. 346,347).

* * *

Christmas Time

Numerous indeed are the hearts to which Christmas brings a brief season of happiness and enjoyment. How many families scattered far and wide, in the restless struggle of life, are then reunited, and meet once again in that happy state of companionship and mutual good-will, which is a source of such pure and unalloyed delight and one so incompatible with the cares and sorrows of the world that the religous belief of the most civilized nations and the rude traditions of the roughest savages alike number it among the first days of a future state of existence, provided for the blest and happy! How many old recollections, and how many dormant sympathies Christmas-time awakens!

We write these words now, many miles distant from the spot at which, year after year, we met on that day, a merry and joyous circle. Many of the hearts that throbbed so gaily then have ceased to beat, many of the looks that shone so brightly then have ceased to glow, the hands we grasped have grown cold, the eyes we sought have hid their luster in the grave, and yet the old house, the room, the merry voices and smiling faces, the jest, the laugh, the most minute and trivial circumstances connected with those happy meetings crowd upon our mind at each recurrence of the season, as if the last assemblage had been but yesterday. Happy, happy Christmas, that can win us back to the delusions of our childish days, recall to the old man the pleasure of his youth and transport the traveler back to his own fireside and quiet home!—*Charles Dickens.*

The Six Days of Creation

By Josephine Rand, Florence, Massachusetts

"*In the beginning God created the heaven and the earth*" (Genesis 1:1).

LET us consider first the opening phrase of this sublime statement.

We hold, with many other writers, that this phrase, "In the beginning," covers the work of the six days as thereafter described.

For this view we submit the following reasons:

There is more than one "beginning" referred to in the Scriptures.

As we are convinced that no commentary on the Scriptures can equal that which they themselves furnish when we use the God-given key to their interpretation by *comparing Scripture with Scripture*, we take that key in hand to enable us to come to a conclusion on this question.

Let us begin with some of the comparisons found in this very first chapter of Genesis, noticing the correspondences and mutual corroborations.

Take the word "heaven," for instance, in the first verse. Can this refer to the sidereal heavens of limitless distances? Verse 8 gives us the answer: "And *God called the firmament Heaven.*" Hence, "the heaven" of this first verse was the "firmament."

The Hebrew word for "firmament" is well known to mean "expansion," as rightly shown in the margin.

It was the work of "the second day," the separating of the waters and the establishment of the atmosphere which made it possible for the winged fowls to "fly above the earth in the open firmament (expansion) of heaven" on "the fifth day," the day of their creation.

This "firmament" was "in the midst of the waters" and "divided the waters which were under the firmament from the waters which were above the firmament" (vs. 6,7).

Is it not clear that this "heaven" which God "created," and "*called the firmament,*" was a local creation, pertaining to the earth which it surrounded?

Take the word "earth" in the first verse. Turning to verses 9 and 10 we read: "And God said, Let the waters under the heaven [under the 'expansion'] be gathered together unto one place, and let the dry land appear: and it was so.

"And *God called the dry land Earth;* and the gathering together of the waters [*i.e.* the waters *under* the expansion] called he seas."

As to "the waters which were *above* the firmament," we need not take space here to discuss the question. Many conjectures could be brought forward; but this is no convenient place for them.

We need only to take note here that the "firmament" is distinguished from "the waters" which were above it; even as it is distinguished from those which were below it.

Thus we see again that the "heaven"—the atmospheric "expansion" of Genesis I is connected directly with the earth, even as it is so connected in the opening proclamation of the chapter.

Of the earth we read (in Psa. 24:1,2): "The earth is the Lord's . . . For he hath founded it upon the seas, and established it upon the floods." And Genesis 1:1 tells us that this creation of the earth was "in the beginning."

We shall have more to say as to this when we consider especially "the foundations of the earth."

Now turn to Isaiah 40:21, and read: "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?"

Here we see that the time of the laying of the foundations of the earth is referred to as "the beginning."

That it could not refer to any earlier time is shown by the fact that from Creation itself, according to this statement, the human race had been given—primarily to Adam and Eve, and later to their descendants—information as to Him "that sitteth upon the circle of the earth" (v.22) and had understood what had been told them "from the beginning."

See the first chapter of Romans, from the eighteenth verse to the end of the chapter, for a commentary on this.

Our Lord Jesus, in pronouncing woe unto the "scribes and Pharisees, hypocrites," said these words: "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias,

which perished between the altar and the temple" (Luke 11:44,49-51).

Here we see that our Lord connects the time of Abel, Adam's son, who was killed by Cain the firstborn, with "the foundation of the world" (as approximating closely to that event); this event having been placed by God through Isaiah at "the beginning."

Again, as concerning divorcement, when the Pharisees asked Him if it was "lawful for a man to put away his wife," we read:

"And Jesus answered and said unto them, For the hardness of your heart he [Moses] wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain [two only, 'a male and a female,' as Dillmann pointed out] shall be no more twain, but one flesh" (Mark 10:5-7).

Here we have our Lord directly connecting the first human pair with "the beginning of the creation."

Again, in forewarning His disciples of coming tribulation, He said: "For in those days shall be affliction such as was not *from the beginning of the Creation which God created* unto this time" (Mark 13:19).

In the epistle to the Hebrews (1:8,10) we read: "Unto the Son he saith . . . Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

Again, we read of our great High Priest: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy places every year with blood of others; for then must he *often* have suffered *since* the foundation of the world [Gr. *kosmos*]: but now once in the end of the world [Gr. *aion, age,* the Jewish or Mosaic age] hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:25,26).

Here we find additional proof that the human race is connected directly with "the foundation of the world," and, as we have just seen, in the same epistle, "the foundation of the earth" is placed "in the beginning."

In Peter's second epistle (3:3,4) we read: "There shall come in the last days scoffers . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Are not these texts sufficient to show that the creation treated in Genesis 1 is that which is referred to in all these cases cited, and connected directly with the *foundation of the world,* which, itself, is placed at "*the beginning,*" and also directly with the human race?

An Earlier Beginning

Now let us note the fact that in the Scriptures we find references to an earlier beginning, going back beyond the creation of the earth into past time which, in the nature of the case, no man can fathom.

The eighth chapter of Proverbs is generally understood by deep students of Scripture to personify our Lord Jesus Christ, with which view we fully concur. It is in harmony with the expression, "Christ the power of God and the Wisdom of God" (1 Cor. 1:24).

We quote here a few of the statements which have a bearing on this phase of the question:

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was: when there were no depths . . . no fountains abounding with water . . . while as yet he had not made the earth" (Prov. 8:22-26).

Of Christ who was to be born in Bethlehem, Micah prophesies as follows: ". . . out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, *from everlasting*" (Micah 5:2; margin, from the days of eternity).

In harmony with these statements we would place that of John (1:1-3) as pertaining especially to pre-Adamic eons; although it can, of course, be applied also to the time of the Creation according to Genesis I: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things* were made by him; and without him was not anything made that was made."

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16,17).

These statements are sufficient to show that *before the solar system was created and set in motion, by means of which mundane time could be established, and God's chronology as pertaining to this special planet which He*

called the Earth find scientific representation, as set forth in His Word, there had doubtless been unlimited sidereal systems throughout the vast reaches of the "stretched-out heavens," created by this same Word, even "Christ, in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), "upholding all things by the word of his power" (Heb. 1:3).

"Thrones . . . dominions . . . principalities . . . powers"! Who can conceive of the extent of Christ's creative work? We know that the angels were created before the earth, for when the Lord laid the foundations of the earth, "all the sons of God [sons by creation, angelic beings, as in Job 1:6; 2:1] shouted for joy" (Job 38:7).

We shall presently consider particularly this unique event, to which Jehovah Himself alludes when He addresses Job in words of such matchless pungency.

We think we have made it clear from the Scriptures themselves that "the beginning" referred to in Genesis 1:1 relates solely to the work of the six days, concerning which it is introductory, and that the complete statement in that first verse, as touching the relation of the Creator to His creatures, presents with all the force of Proprietorship and Authority His claims to the worship and love of every rational being.

Not only do the Scriptures refer to many events as being "*since*" and "*from* the foundation of the world," but we find also the expression "*before* the foundation of the world."

In 1 Peter 1:20 we read of Christ "who verily was foreordained before the foundation of the world": in John 17:24, Christ's own words, "For thou lovedst me before the foundation of the world": in Eph. 1:4 Paul's statement, "according as he [God] hath chosen us in him [Christ] before the foundation of the world."

In this last statement we find corroboration of God's *purpose* in the Creation of the world and of mankind; or, in the words of Mr. Mitchell on the last page (450) of his *Cosmogony,* "the great object of the Creator in bringing them into existence, namely, the re-creation of the present temporary world and system into one of endless duration and absolute perfection."

But now let us give our attention to

"The Foundations of the World"

and to the laying of the same, according to the Scripture's own statements.

It belongs to, though immediately preceding, the account of the creative work of "the first day"—"in the beginning."

Let us consider first the words of the Lord when He "answered Job out of the midst of the whirlwind and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations [plural] of the earth? . . . Who hath laid the measures thereof . . . or who hath stretched the line upon it? Whereupon are the foundations [Heb. sockets] thereof fastened [Heb. made to sink]? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy" (Job. 38:1-7).

Who can fail to see in this celestial celebration—the solemnity and magnificence of which we cannot even conceive—in which the glorious Lord Himself, in (as we believe) the semblance of the human form in its transcendent majesty (as in the transfiguration, Matt. 17:1,2; Mark 9:2,3), whereon angels were enabled to gaze, and in the presence of all these myriads of the resplendent hosts of heaven, laid the foundations of a world which God—foreseeing all things—"so loved . . . that he gave ["when the fulness of the time was come," Gal. 4:4] his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16)—who, we repeat, can fail to see the performance of a definite act, having a direct and immediate reference to the creation of the earth?

It must be evident to all that this ceremonial act was immediately preliminary to the *formation* of the earth—it was, indeed, the creation and establishment of the *nucleus* thereof, the center; concerning which, today, the scientists are expressing various opinions in print as to what it *is* (and therefore *was*), and of what composed.

It is now generally conceded by leading astronomers (held to be certain by the late Professor Simon Newcomb and others) that the center of the earth is "more rigid than steel"; the long-taught theory of a molten interior being discarded, along with other disproved theories.

In such diagrams as we have seen in magazines and other publications in illustration of the views of various writers, it seems to have been assumed that the core of the earth is spherical, like the globe itself. But we hold a different opinion on that point, which we feel may interest our readers.

We have in time past, when opportunity offered, made some study of the Great Pyramid of Gizeh "in the land of Ham."

We came to believe, with the late Astronomer Royal for Scotland, C. Piazzi Smyth, author of *Our Inheritance in the Great Pyramid,* that it reveals the strong probability that its marvelous construction and significant measurements were under the direct supervision of the Divine Architect—even the Lord Himself.

The scientific facts memorialized in stone in that "wonder of the world" gives evidence, according to Professor Smyth, of commensurability with the earth itself.

Many years later than the time of our special study of that subject, it suddenly occurred to us, while meditating on the processes of creation, that it was possible that the foundations of the earth were a double pyramid, base to base, and that it might well be the case that its apices were coincident, "in the beginning," with the North and South geographical poles, which, it seems likely to us, would also have coincided with the magnetic poles.

That such coincidence of the geographical and magnetic poles does not now exist, may well have been caused by the first curse (Gen. 3:17) after the fall (which we think has much more to do with the derangement of the earth's surface and possibly of its interior than is accorded it; for that event seems to have been almost if not wholly unrecognized by writers on the earth's present geological condition); or by the Flood, of which event we read that *all* the fountains of the great deep were broken up, as well as the windows of heaven opened; which catastrophe might well have caused some displacement or distortion of the central foundation. It is possible that Psa. 82:5 may have reference to this dislocation; though, judging from the context it would seem likely that the foundations of righteousness are to be understood (as in Psa. 11:3).

We read: "All the foundations of the earth are out of course."

But for all we know to the contrary, this statement may memorialize the fall of man through Adam, and the entrance of sin into the world, whereby the foundations of righteousness were "moved" (Heb. margin), or turned aside from their God-given "course"; this disobedience of Adam who "*was not deceived*" (1 Tim. 2:14) being followed immediately by the penalty—the first curse—to which we have referred. This view would be in harmony with the entire psalm, while not forbidding the possible disturbance of the central foundation.

In the margin at Psa. 104:5 we find the following: Heb. "He hath founded the earth upon her *bases*" (italics ours).

Note the plural form; as, also the plural form in "foundations" in Job 38:4, and in many other cases: whereas, in other cases, the singular form is used.

A double pyramid meets this feature of the case as no other form could do, it seems to us; and also gives scientific sanction to the phrase "the *four quarters* of the earth" (Rev. 20:8) and "the *four quarters* of heaven" (Jer. 49:36).

The same word in Hebrew for "quarters" is translated "ends" in the phrase "the ends of the earth," as in Job 28:4; Psa. 19:6; Isa. 40:28.

The four quarters of each pyramid would face "the four quarters of the earth," north, south, east and west, on the horizontal plane; the one in the northern hemisphere, the other in the southern hemisphere, the equatorial diameter dividing them.

The northern apex would—in our hypothesis—be the positive pole, and the southern apex the negative pole of this magnet within the center of the earth.*

This is, of course, only our hypothetical conjecture; but we have other reasons than those given here for having much faith in this theory, though we cannot consider them here.

The following item from a local paper has some bearing on the subject. It is entitled *Safety in Pyramids,* and reads as follows:

> An interesting speculation covering the real reason for building the pyramids originally is that of all forms of man-built structures the pyramid form is the least liable to be disturbed by an earthquake. Along this line it is interesting to wonder if the newer architectural plan of building sky-scrapers in pyramid form is not one of the wisest moves that could possibly have been made to avoid the earthquake menace. As cities grow, the potential danger is enormously increased, and the pyramid form of architecture is one of the best protections against disaster from this source.

This being true, what better form could have been devised for the "*bases*" on which the earth was founded than that of a double pyramid such as we have described—an "*octahedron*" with its eight equal sides or "quar-

*In *The People's Cyclopedia of Universal Knowledge,* under Magnetism, we find the following statement: "The inductive action of terrestrial magnetism is a striking proof of the theory that the earth itself is a magnet."

ters," four in each hemisphere, and its "eight equal and equilateral triangles"?

(See Webster, who quotes J. Day as saying: "It is one of the five regular bodies.")

Crystallography contains an illustration of this form.

What other shape of a foundation "stone" could fit both the singular and plural forms of the term as used in Scripture?

The apex of a pyramid—however small or large—is itself a perfect pyramid. Much could be said of this—"the chief corner stone" —but space cannot be given to it here.

The *nature* of this central foundation must have been magnetic—that of a lodestone—and the source of terrestrial gravitation. Its material we can only conjecture; but its size and density must have been extraordinary.

In 1 Sam. 2:8 we read: "The pillars of the earth are the Lord's, and he hath set the world upon them."

It is considered by many students of the Great Pyramid that it is referred to in Isa. 19:19, where it is called "a pillar"; and verse 20 says: "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

A *double* pyramid in the center of the earth could certainly be fittingly called "the pillars of the earth."

An interesting fact which furnishes a commentary on Job 38:6 we will mention here.

The Lord says to Job: "Whereupon are the foundations [Heb. sockets] fastened [Heb. made to sink]?"

One of the small works on the Great Pyramid which we possess is by Everett W. Fish, M.D. On page 73 of his book, *The Egyptian Pyramids,* we find the following statements:

> In 1797 the French *savants,* who made such thorough researches about the Pyramid, discovered at the corners, "sockets" or *"encastrements"* in the base rock, which gave reasonably exact points from which to measure the base-sides and the angle of inclination. These sockets subsequently became filled and covered many feet by the drifting sand and accumulating debris, so that Col. Howard Vyse, who again uncovered them forty years after, found an Herculean task before him.

The Hebrew word for "foundations" in the text quoted above is properly rendered "sockets," as given in the margin. It is used but this once for "foundation"; whereas it is used in each and every case for "sockets" and "socket"—over fifty times in all.

This bit of information as to the "sockets" of the Pyramid gives us just another hint of a connecting link between the visible and the invisible pyramidal structures. In the case of a double pyramid, both bases would be fitted with interlocking sockets, we would suppose.

If our theory is tenable, the partial dislocation of the double pyramid (*i.e.* a partial separation of the two bases) would naturally be one of the causes of the convulsions of the earth, the terrible earthquakes which have been so destructive of human life and property; as also the cause of the irregular or distorted axis of the magnetic poles.

But we must now leave this phase of the subject, and concentrate our thoughts on "the beginning of the creation," which must have started with the laying of the foundations.

Here was a great chaotic "deep" of matter, called "waters," in the midst of which the foundation "stone" was laid. As to this chaotic condition Webster says, under "Chaos":

> That confusion, or confused mass, in which matter is supposed to have existed, before it was separated into its different kinds, and reduced to order by the creating power of God.

Let it be noted that these "waters" already existed, before the foundations were—or could be—placed therein. This shows that they had previously been created, and were once a part of the original matter of which the sidereal heavens were composed, at such time in the past as only God could tell us. Conjecture is futile.

The law of the conservation of matter as well as that of the conservation of energy is now accepted as a scientific fact. Much of great interest will be found on this subject in Professor Price's book *Q. E. D. or New Light on the Doctrine of Creation**, to which we refer the reader.

Water is a compound (H_2O). It is not to be supposed that "the waters" referred to in Genesis 1:2 were in a pure condition.

Whatever other matter it contained at that time, having been created, must have been collected at God's will and Word for the purpose He had in mind.

Personally, we would suppose it altogether probable that it contained such elements as God proposed to use in the creation of the earth: but which were in a state which we find described as "without form and void."

As applied to the previously created matter, it is perfectly consonant with our view of the six literal days of Genesis I that it might have presented, in its chaotic condition, the "waste"

*Fleming H. Revell Co., Publishers. Price $1.00.

matter of some previously existing order of things: but that it had anything to do with the earth of Genesis I, as having been ruined after its perfect creation, we have already pointed out too many scientific facts for the theory to be considered tenable.

We would say, then, that the "deep" of Genesis I—"the waters"—contained the *potential* earth, which is declared to have been "without form and void."

Webster gives as one of the definitions of "potential" the following: "Existing in possibility, not in fact," and quotes from Ralegh these words, evidently referring to Creation: "This potential and imaginary *materia prima* cannot exist without form."

Not having the benefit of the context of Raleigh's argument, we are unable to decide as to just what he meant, for he uses the term "imaginary"; whereas, we would say that the *materia prima* was not "imaginary"—as shown in Gen. 1:2; and that it did "exist without form," as also shown in the same verse.

Being "without form," and "void," or empty, it follows that it was *without strata and fossils.*

The word for "waters" in Gen. 1:2 is the same Hebrew word used continuously in the Old Testament, including drinking-water. And water, whether clear, or in a vile condition, is a compound, a combination; so here is proof that the matter of which the earth was composed was not, at that time, homogeneous.

That does not alter the high probability of matter having been in the first place, when God spake it into being, homogeneous.

Mr. Mitchell held this view. Professor Price and others hold it, likewise. (See *Q. E. D.*, pp. 26 et seq.)

We repeat that there was an *earlier beginning* than that referred to in Genesis I.

And now a suggestion as to

The Formation of the Earth

"When he set a compass upon the face of the depth . . . Then I [Wisdom] was by him, as one brought up with him" (Prov. 8:27,30). Mr. Mitchell's comment on this setting of a compass upon the face of the depth, enclosed in brackets, is as follows: "striking out the globular form of the world." We wish we had space for quoting many pages from his *Cosmogony.* This is impossible.

But the idea is this: that God's Spirit moving upon the face of the waters endowed the ingredients contained within it with certain properties, such as cohesion, adhesion, and gravity, having various degrees of attraction, according to density and chemical affinity, causing a rapid (approximately instantaneous) formation of strata around the center—"the foundation of the earth"—which he thinks "was the granite, the hardest and heaviest stratum, incasing the waters ["the fountains of the deep"] equally on every side, and upon which every other stratum in the ascending scale was laid."

As to the fountains of the deep having been in the very core of the earth, incased in granite, we differ from him, as we have already shown.

The foundation "stone"—assuming the double pyramid to have been a most powerful magnet set in "the waters" as the starting point for the formation of the earth—would naturally (after God's endowment) have caused the gathering unto itself of just such layers of earthy matter, and in just such order, as pleased God the Creator; and this work would, of course, include the fertile soil at the top, *prepared to nourish vegetation* on "the third day," when, after the emergence of the earth out of its watery covering, God created it for man and beast.

If we really believe that "with God all things are possible," as His Word declares (Matt. 19:26; Mark 10:27), we ought not to find any difficulty whatever in believing that instantaneous and simultaneous work on His part called for no more effort than the working of the simplest problem in addition or multiplication on the part of a mathematician.

When we consider what chemists are able to do today in the matter of causing instantaneous changes, why should they—or anyone else—be incredulous as to infinitely greater ability on the part of the Great Chemist, whose works along chemical lines are merely being *discovered*—not invented?

When God says, "Let there be," "*there was.*" To will a thing, with Him, was to accomplish it.

Eight times in this first chapter of Genesis we read: "And God said." And in each of the seven cases where His creative fiat goes forth, it is obeyed; and that in such short space of time as is demanded by the known facts of science: for *Adaptability* as a design is stamped on the work of each and every one of the six days—an impossible thing according to the hypothesis of geologic ages for "days."

We emphasize this laying of the foundation "stone" in this chaotic mass, called "the

waters," because it is shown by the Scriptures to have been a definite act at a definite time, and cannot be harmonized with the indefinitely long processes of geological theory.

Where, and at what point of time in God's creation, in which Christians believe, if they regard the days of Genesis I to be in harmony with geological succession-of-life theory, will they place this laying of the foundation of the earth which the Lord Himself, in addressing Job, declared to have been accompanied by the rejoicing shouts of "all the sons of God"—the angels?

We ask them to go back in imagination—if they can—hundreds of millions of years to the so-called archean age, consider what geologists assume for that period of the earth's "history," and decide—if they find it possible, or suggest, if they find it even thinkable—where this heavenly celebration over the beginning of the creation of the earth could be located. We think they would be glad to come back out of the impenetrable past, *of which no man knows anything,* to *rest* upon the dictum of the eternal God who spake these words from Sinai to His chosen people:

> Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . for in six days the Lord made heaven and earth, the sea, and all that therein is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it (Ex. 20:9-11).
>
> And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Gen. 2:3).
>
> The works were finished from the foundation of the world (Heb. 4:3).

That the Lord *did* lay the foundations of the earth all evangelical Christians will admit. But how will they harmonize this fact with the theory of long-period days?

One thing is certain. Either the Lord's statement is that of a *literal fact,* or it is intended to be interpreted figuratively. But if the latter, what did He intend that we should understand by His declaration that *when* He laid that foundation "all the sons of God shouted for joy"?

If, as some may suggest, the laying of the foundation means the age-long process of emergence of what was intended to be the earth from its nebulous, gaseous condition, and from all that followed, according to geologists of "the old school," until it attained to a condition compatible with life, then what are we to understand by this special *shouting for joy* over the event—which could hardly be called such if it is held to have been one long-drawn-out process of alternate formation and destruction (for geologists themselves postulate several catastrophic convulsions of the earth, after which, entirely new forms appear, to their astonishment and utter inability to offer any explanation therefor), covering hundreds of millions of years of duration?

Were the angels continuously shouting through all these unthinkable ages? If not, at what stage or condition of things in the course of these ages can a fitting opportunity be found for such a joy-inspiring celebration, or an appropriate "setting"—equal in dignity and majesty to the occasion—for the definite act of Jehovah as the introductory "scene" in the drama of Creation?

The answer must be—Nowhere! Such interpretation cannot be carried out to a successful finish: it ends in absurdity. And when once this fact is realized, the theory must be discarded—"thrown out; dismissed from service; rejected": pp. of "discard," v.t. To throw out of the hand such cards as are useless" (Webster).

"For God is not the author of confusion" (1 Cor. 14:33), or of foolishness; and He has given to man reasoning faculties by means of which he can recognize absurdity when he sees it.

"Common sense" is such a common term, we are liable to overlook its real meaning; that it is the *understanding* of things which is *common* to the mass of ordinarily intelligent people.

And in this light, the figurative interpretation of Job 38:4-7 stands as a "plea" to be "laughed out of court."

Just as there was "a day" in Job's time "when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job. 1:6; 2:1); so (as in those "Court Days" of the Court of Heaven, days of reception of the angels and of conversation with them) there was a "day"—even "the first day" of Genesis 1:1-5—and at its very inception—when this initiatory act was performed in the presence of these same "sons of God," and the heavens resounded with their shouts of joy and with the singing of "the morning stars."

Does not this view appeal to the common sense of our Christian readers, as well as to their sense of reverence?

We dare to hope that it does. That the formation of the earth—the strata being caused to encircle the central "pillars of the

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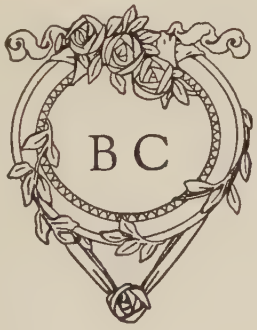

earth"—was accomplished while the earth was still under water, is shown by the fact that it was not till the third day that it appeared; in the words of Peter, "standing out of the water and in the water" (2 Pet. 3:5): and it was then in condition to sustain life.

Further confirmation of this we have in Psa. 104:5,6, using the marginal rendering: "He hath founded the earth upon her bases, that it should not be removed forever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains"—not as they are today from great physical changes—including those caused by the Flood, volcanic eruptions, etc.—but as they "were settled" (Prov. 8:25) in the first place, forming a part of a beautifully diversified surface of a perfect earth, fresh from the hand of God.

We do not expect the confirmed evolutionist, who rules God out of His own universe, to accept our view of Creation: and as to our suggestions concerning the "foundations of the earth," we may expect only ridicule.

But from those who believe that God did create the earth and that He really did lay the foundations thereof, as His Word declares, and that angels were present to witness and rejoice over it, it ought—so it seems to us—to receive respectful consideration at their hands.

He who "taketh up the isles as a very little thing" (Isa. 40:15); He who "overturneth the mountains by the *roots*" (Job 28:9) [let geologists take note of this]; *He who "hangeth the earth upon nothing"* (Job 26:7), could as easily cast into the primeval "deep" the earth's "foundations"—the special creation of His own hand—as the child upon the sea-beach casts in his pebble.

We here ask our Christian readers of and writers for the BIBLE CHAMPION, which valiant magazine is devoted sacredly to the confirmation of God's Word, which confirmation today, as perhaps never before, calls for the *harmonization* of Science in its true sense—"certain knowledge"—with the revelation which God has given us, to reconsider the hypothetical "harmonization" which has heretofore, with few exceptions, been exploited along the lines of the old geological life-succession theory, which, itself, stands today, in the light of ever-increasing scientific discoveries, on a fast-crumbling foundation.

To those of us who believe in God, and that "with Him all things are possible," such a view of Creation as Genesis I presents, when the definite details are given critical examination, calls for no undue strain of the imagination, or of "the faith" which evangelical Christians hold as their dearest possession; whereas, the mind of man perforce must stand aghast—helpless and dazed—before the very entrance gate of past eternity, groping for light where no light is, but only darkness of the Great Unknown, with its unfathomed and unfathomable mysteries.

In our next article we hope (D. V.) to consider the "light" of the first and fourth days.

* * *

What Wesley Taught

THE *Wesleyan Christian Advocate*, Atlanta, Ga., in referring to a sermon preached by Bishop W. B. Beauchamp in the Wesley Monumental Church of Savannah, Ga., on the occasion of the celebration in that city of the 225th anniversary of the birth of John Wesley, says:

"Bishop Beauchamp says that John Wesley was the first man after apostolic times to make the witness of the Spirit the ultimate authority. 'The voice of God in the soul of the believer is above every other authority.' "

This utterance, as reported, needs clarifying. "Ultimate authority" as *to what*? Not as to the whole scheme of Christian doctrine, as the Modernists wish to make it, but as to one's personal salvation. And even as to this, Wesley coupled the witness of the Holy Spirit with the witness of our own spirit, which latter he defined as one's conscious recognition in one's self of the marks of the Christian as given in the Word of God. Wesley preached a certitude as to sonship that sprang from this joint testimony, as may be seen by reading his sermons in which he discusses this matter.

And never did he trust any experience that conflicted with the clear teaching of the Scriptures. When accused of following his inward impulses instead of the Word of God, he wrote:

"In the whole compass of language, there is not a proposition that belongs less to me than this. I have declared again and again, that I make the Word of God the rule of all my actions; and I no more follow my secret impulses instead thereof, than I follow Mohammed or Confucius."—*The Southern Methodist.*

* * *

The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself.—*Charles Hodge.*

The Glacial Nightmare or the Deluge?

By Dudley Joseph Whitney, B.S., Exeter, California

THIS title is not original with me. Something like it was used several decades ago by the great geologist, Sir Henry Howorth, in his book, *The Glacial Nightmare and the Flood.*

One of my reasons for discussing the subject is the prominent position which is given to the assumption that there was a great ice age in Europe and North America just preceding the present geological epoch. The point at question is whether the phenomena which most geologists say were due to great ice caps were due to them or were one of the results of the Deluge. My thesis is that they were not due to ice caps.

References to glacial formations are so common that a person who does not know better is in danger of assuming that there was actually a glacial age, namely, the Pleistocene, just preceding the present age. Furthermore, in their speculations about early man, the anthropologists are prone to talk about prehistoric men of the alleged inter-glacial periods. If there was no glacial period, there were no men of inter-glacial periods. Altogether the theory ought to be given its quietus.

The situation is this, summarized briefly: There are many indications in the northern half of North America and in most of Europe of very disturbed conditions just preceding the age in which we live; boulders and smaller rocks are located at or near the surface of the ground far south of the place they originated. They must have been transported in some way. There are scratches made on the surface of exposed rock which look like the scratches made on the rock underlying glaciers. Various natural rock piles seem more or less like the piles of rock deposited at the foot of glaciers in mountain districts. The geologists are unable to suggest anything but glaciers which would cause such indications; therefore they assume that there was a glacial age not so very long ago. That, in brief, is the situation. It is the glacial theory which I wish to examine in this article.

One of the first principles of the philosophy of science is that no hypothesis should be accepted as long as certain facts are in definite conflict with it; but I regret to have to say, this principle is ignored all along in the matter of alleged geologic history. Geologists have their theory of earth history, and they ignore any and all facts that discredit their theory. I do not insist that they drop their theory of earth history and accept mine, but I do insist that no man deserves to carry the name of scientist if he insists upon holding to a theory of earth history, like that of evolution, when so many facts are against him. As a scientist, the only right thing he can do is to throw up his hands in surrender and admit his inability to decide upon any scheme of earth history which will account for the facts. Better no hypothesis at all than an hypothesis which is self-evidently false. I leave it to the decision of our readers if the following facts are not strongly against the glacial age theory.

First, geologists have no explanation whatever how such a cold period could develop. Corals grew in Arctic seas not long before that time, geologically speaking, and plants and animals of the present sub-tropical regions grew in the Arctic regions also. The scientists cannot explain how or why it was once so warm in the Arctic regions, neither can they figure how it could become so cold as to cause ice caps to form over most of Europe and North America; neither can they figure out how the country warmed up once more after these extended glacial formations. That is our first point against the theory.

Second, while those alleged ice sheets were covering more than half of Europe and a very large part of North America, there is no indication of special frigidity in the rest of the earth. Except in mountain districts, there is little sign of glacial action in Alaska, even though the alleged ice sheets were supposed to extend far down in the eastern half of the United States. Common sense indicates that if there were such great ice sheets in Europe and eastern America, Alaska should have been frozen solid and buried under ice; yet there is evidence that mastodons flourished in Alaska then, and also other animals which one would not expect to see at home under Arctic conditions.

Mongolia, which is now the coldest, or almost the coldest, part of the earth, seemed to be free from an ice cap. Mammoths and rhinoceroses, particularly the former, lived in Siberia in immense numbers, although Europe is said to have been covered with ice. If there was an ice cap over Europe, Siberia certainly would be frozen solid, but if there was no ice cap over Siberia, Europe could have had no ice cap, either; there must have been some other reason for the alleged ice cap residues.

This is only a small part of the theory. The

ice caps were called upon to do things that ice caps could never do. Most geological textbooks discuss the glacial age in America, but I will cite Chamberlain and Salisbury's *College Geology* as an "authority." It tells of two great ice sheets having their "centers" in Canada, the center of one being in Labrador, the other a little southwest of Hudson Bay. The ice is supposed to have moved outward from these points.

From the point named on the western ice sheet the ice is supposed to have extended southward for 1,500 miles, far down into what is now the United States, and *the ice is alleged to have moved southward* carrying great boulders and smaller rocks with it. This is manifestly absurd and impossible. Ice can slide down hill and carry rocks with it and leave those rocks in a heap where the ice melts, but the idea that an ice sheet would slide southward for 1,500 miles over hill and dale, and not downward, but over country *that actually averaged a little up hill,* is one of the strangest ideas that self-styled scientists ever proposed. I have high respect for science, but I am moved to paraphrase a famous saying of the French Revolution: "Oh, Science, what crimes are committed in thy name!" It is time for the geologists to revise their theories or support them better. They are offenders against science and against the students they are supposed to teach, when they put forward such theories as solemn fact. Yet they do it; almost universally the geologists do it. No one can condemn me for rejecting the theories of geologists when I see things like that.

This matter would require a book if one went into it as fully as Sir Henry Howorth did; but I will point out one more of the most significant facts possible about the glacial theory.

These alleged glacial ages are sprinkled here and there through geologic times without the slightest apparent regard to geography or the kind of climates that were supposed to be over other parts of the earth. One of the most wonderful features of the ancient earth was the uniformly mild climate that existed over most of the earth's surface, even in present polar regions. Yet, although this is so, the geologists are under the necessity, in order to account for their alleged glacial deposits, to assume that glacial ages existed here and there at intervals in different places, often within the tropics, during various geologic periods. Most textbooks in geology take up these matters.

The *College Geology,* for example, cited earlier, speaks of eight or nine glacial epochs in the alleged Permian period in Australia alone, sandwiched between other epochs so warm that great areas of coal plants could luxuriate; and yet the Permian period was a comparatively brief period! That is, we are required to assume that in Australia, during the Permian period, a part of the time the weather was so cold that great sheets of ice covered much of the continent; then the ice disappeared and immense growths of carboniferous vegetation started, from which great coal beds were made, and this process was repeated eight or nine times! Meanwhile, here and there all over the earth, without any special relation to either equator or poles, similar processes developed. This is an unreasonable theory. But it has to be maintained, or we must admit that the deposits which the geologists assert were made by glaciers and moving ice sheets were not made by ice, but in some other way. That is the critical point of the whole matter: here are the deposits: were they made by ice, or were they formed in some other manner? However else thy were formed, they certainly could not have been made by glaciers.

It is not my business to explain how these deposits originated. A scientist is under no obligation to explain the inexplicable, though unfortunately many persons who are termed scientists think that they have to do this. They hold to discredited theories rather than admit that the problem is beyond explanation in our present state of knowledge. The first step in science is for a man to recognize that he does not know what he does not know. He only blinds himself if he accepts a bad theory because he does not know any other theory. Better no hypothesis at all than a bad hypothesis.

As long as these advocates have to ignore all laws of climatology which could possibly be applied to the matter; assume glacial ages in the tropics and sub-tropical climates at the same time nearer the pole; suppose ice sheets and tropical verdure to have alternated in the same place time and time again; and make ice slide for thousands of miles, much of the time up hill, their whole glacial theory is disorganized and discredited. I might discuss the dynamics of the matter further; I might discuss the relation of the theory to geologic time, and take up numerous other features of the matter; but I have done enough. I will add this: if those formations were not made by moving ice sheets, they must have been made by moving water. Their existence, therefore,

adds another piece of evidence to the deluge theory, although we do not understand the dynamics of the deluge.

I will say one other thing: geologists are in practically universal agreement that, as the last glacial or Pleistocene epoch gave way for the present geological epoch, it was a very damp, watery period, which is to say that the last great geologic marks made were made by water. I would say that they were made, not by melting ice, but by the elevation of the continents, or the draining of the deluge water from the land.

There is one other thing to be said; if the theory of geologic ages is false; if geologic time was too short for them; if there were no ice sheets over Europe and the northeastern part of America, all the theories about the age of the Cro-Magnon men, the Neanderthal men, and the other so-called prehistoric men are entirely and completely wrong, and anthropologists are entirely mistaken in their theories about early men and human chronology. The first thing these anthropologists should do is to defend geologic theories before they stand as authorities about human customs and history.

Wherever we go, whatever we take up in the way of geology or human history, the standard theories of geology and human history break down, and the record in Genesis stands more secure.

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Notes on the Virgin Birth

By the Reverend Edward Arpee, Coal City, Iowa

(The writer of this article specialized in Hebrew and Greek in order to investigate the original documents in history. He spent many months studying both sides of the question, going to their sources, Matthew and Luke, noting all the various readings in the leading texts and versions. He listened to the arguments, *pro* and *con,* by the leading scholars of the world. "The great doctrines of the Bible, so hang together that one cannot pick and choose as he pleases without destroying the whole scheme. To doubt one is like cutting the limb on which you are standing," he says.)

OUR Bible Schools and Theological Seminaries give courses in which the arguments for the existence of God, as formulated by the medieval and modern theologians, are studied. There is an appropriate place in Christian Apologetics for arguments. They strengthen the man who already believes. They give him a reason for the faith that is in him. Above all, they help the one who presents these arguments. So they are thoroughly worth while. The three arguments given below concerning the Virgin Birth of our Lord are written with the hope that they may lead readers to a firmer faith in the Gospel.

The three arguments are (*a*) The Church universal has always accepted the Virgin Birth; (*b*) The Bible teaches it as plainly as any other essential doctrine; (*c*) It is a theological necessity—if it were not found in the Book, we would be compelled to construct a Virgin Birth doctrine on the basis of our other knowledge of Christ.

It has been fashionable to cast a stigma on the Christian doctrines by dating them as recently as possible. It is a futile attempt in the case of the Virgin Birth, because there are too many sources from too many well-known Christians of the various centuries to assign any such late date for the doctrine.

The natural links between the apostles and later Christianity are the Christian writers of the second century. In that period Irenæus, Tertullian, and Clement of Alexandria wrote of their express belief in the Virgin Birth. The Apostles' Creed (120 A. D.), which is the first document of its kind, includes the Virgin Birth in the words, "conceived by the Holy Ghost, born of the Virgin Mary." In the same period, Clement writes that belief in the Virgin Birth is a universal belief. When Ignatius wrote, he took for granted that everybody believed in the Virgin Birth. *The Shepherd of Hermas,* an anonymous work of the same period, takes it for granted from the beginning to the end of the book. Justin Martyr, in his dialogue with Trypho, the Jew, says expressly that you cannot deny the Virgin Birth and accept other Christian doctrines. In speaking of the Jewish Christians who do not accept the Virgin Birth, he makes them out to be exceptional and queer.

Irenæus, in making a catalogue of heresies, numbers those which deny the Virgin Birth among them. All these testify to the universal belief in the Virgin Birth in the second century.

From the period of Augustine and Jerome (fourth century) down to the present day, all historians agree that the Virgin Birth has been the accepted doctrine of all churches, and that those who deny it are considered heretics. Is it possible that all the various church organizations, whether Greek or Roman, German or English, have in all these centuries been accepting an error? At least, this puts the burden of proof on the shoulders of the man who calls himself a Christian and at the same time denies the Virgin Birth.

The Bible teaches the Virgin Birth as clearly as it teaches any Scriptural doctrine. The only mention of the manner of Messiah's birth in the Old Testament is to be found in Isaiah 7: 14. The Jews have never regarded this as a Messianic passage. The whole argument in this passage turns upon the meaning of the word "Almah." If it means virgin, then it is a clear witness. If it means a maiden or a young woman of marriageable age, then it is said the Virgin Birth is not proven in the Old Testament. Two considerations should convince us in favor of "virgin":

(1) Chastity was held in such high esteem among the Jews (Gen. 24:15, 2 Sam. 13:12) that a maiden, or a woman of marriageable age, meant a virgin. (2) There are seven cases in the Old Testament in which "Almah" occurs, and virginity is either plainly indicated or at least not excluded. It ought to be said, however, that the clearest evidence is not to be sought in the Old, but rather in the New Testament.

Matthew and Luke are our primary sources. The first was written from the standpoint of Joseph, the second from that of Mary. They are different, and yet they agree on all important facts. Some have found the Virgin Birth in John 1:13. If the original word for "born" was singular, as a number of the less significant documents have it, then "born" refers to Christ, and the Virgin Birth is clearly implied. If plural, then there is no word in John to indicate the Virgin Birth. Some point to Galatians 4:4, but that is entirely irrelevant, for Paul is there trying to show how Christ was like us and not how He differed from us.

We are shut up, then, to Matthew and Luke for all our information. There the trumpet gives a no uncertain sound. In a few words, let us try to explain why we should not expect to find the doctrine anywhere else in the New Testament. Mark begins the account of Jesus with His active ministry. Also John, with the exception of the brief Prologue, cites all his scenes from the ministry of our Lord, and there is no occasion for referring to the Virgin Birth. Paul has no word for the Virgin Birth, and the argument from silence either proves that it was not known, or else that it was so universally accepted that Paul had no need to speak of it. Paul's letters are never written to give a complete view of Jesus, but rather to correct errors that had developed concerning Him. Thus, had it not been for the disorders in the Corinthian Church, the world would not have had those instructions concerning the Lord's Supper. Had the dissensions never occurred concerning the Judaizers, we would never have had the letters to the Galatians and Romans. From the beginning the church stated the truth in the face of errors which had developed. It ought to be said that, although there are no other sources for the Virgin Birth than Matthew and Luke in the New Testament, there is nothing in any of the other writings which contradicts or impairs these accounts in the least. The doctrine is in perfect agreement with any and all of the New Testament writings.

The recent methods of criticism of the Virgin Birth are fairly set forth by Vincent Taylor in his book. An effort is made to discredit Luke and Acts; then, of course, the Virgin Birth record in Luke. A number of scholars have set forth various theories as to the origin of the Scriptural account of the Virgin Birth. Some have said the Virgin Birth passages were interpolated by a scribe, or scribes, many years after the completion of the Gospels. Taylor advances the theory that Luke himself wrote the Gospel first; then he heard of the Virgin Birth, and so he himself inserted this account into the completed Gospel. This theory is supposed to account for the lack of the mention of the Virgin Birth in the rest of Luke.

But such a hypothesis for either Matthew or Luke is out of place on two scores: (1) There is no textual evidence whatever to support the theory; (2) Matthew and Luke are complete units as they are, and if you wrench the Virgin Birth passages from these books the whole is damaged.

An attempt has also been made to obliterate the Virgin Birth by taking out arbitrarily verses 34 and 35 in Luke 1, or even by striking out one sentence; but this will not do: the doctrine is woven in the warp and woof of the

whole story. To detract any passage from it arbitrarily mars the unity and parallelism of the John and Jesus stories of the first chapter.

In these studies of Matthew and Luke, Taylor is completely baffled in what he finds good arguments distributed on both sides of the question considered from the point of view of the documents—Matthew and Luke. He leans to the Virgin Birth, not on the grounds of these Scripture passages, but rather on doctrinal grounds.

Recent scholars, no matter what view they take of the Virgin Birth, admit that the doctrine is clearly set forth in the Bible. Harnack, for instance, does not accept it because it is miraculous; nevertheless, he admits it is taught definitely in the Book. In the final analysis, whether you accept or reject the Virgin Birth is dependent on whether you accept the Bible as the inspired Word of God, or regard it just a book like any other book; whether you think Christ is the Son of the living God, or just a good man and a fine example. If Jesus was what He claimed to be, then we would expect a unique birth for such a unique person.

Creation, Evolution or Xenogenesis

By Dudley Joseph Whitney, B.S., Exeter, California

IT CANNOT help being amusing to a creationist to see the manner in which the evolutionists flounder in weird speculations when they try to get down to details as to how evolution came about. It is almost universally recognized that Darwin's theory of natural selection falls far short of explaining what evolutionists believe occurred, and those scientists who still uphold Darwinism do so because they do not know what else to believe about the methods by which evolution could work.

One of the latest theories, which is attaining considerable following, is worthy to be called a hybrid between creation and evolution. It is termed "Xenogenesis." The theory can be illustrated by citing a hypothetical example. Evolution assumes that birds descended by gradual modification from dinosaurs. Creation assumes that birds were caused to come into being outright, without non-bird ancestry. Xenogenesis assumes that birds were descended directly and abruptly from dinosaurs: "If a proper bird, wings, feathers and all, hatched out of an egg that a dinosaur had laid, that would not be Special Creation, because the egg was laid and hatched in the natural course of things among dinosaurs. It would, on the other hand, not be strictly evolution, because there would be no 'unrolling' gradually of anything. It would, in short, be Xenogenesis."

This is not a new theory. It was suggested half a century ago, but had no real following because it appeared so unreasonable; and, besides, at that time Darwinism was generally believed to be a sound theory. Now it is coming back into some favor, and I have been requested to discuss its value and its bearing on the problem of creation.

There does not appear to be very much that is needed to be said. If I were asked to take my pick of the two theories: birds were created directly by the exercise of divine power, or birds were caused to hatch from dinosaur eggs, I would unhesitatingly say that the first theory was far more acceptable. Certainly the "miracle" is no greater in having birds created outright than in having birds hatch from dinosaur eggs. The latter would never, never, never occur, in my humble opinion, in any "natural" way, and if we are going to go beyond what we call nature, we would better be reasonable about it and accept creation outright. That is the way it looks to me. The amusing feature of the case, however, is that Xenogenesis seems to be an attempt to avoid creation, and still to get plants and animals into being in a purely naturalistic manner.

If we do not care to stop with dinosaurs and birds, we might go to mammals, and consider whales and bats as two extremes of type which I have discussed elsewhere. Both are assumed to be descendants of a tree shrew. In this case by Xenogenesis a shrew pair would be required to give birth to a pair of bats. The idea of such a thing is enough to give a real scientist a spasm, but it is in effect what Xeno-

Footnote.—The first part of this big word, *Xenogenesis,* is derived from the Greek word *xenos,* meaning *strange, foreign.* Webster defines Xenogenesis as follows: "The fancied production of an organism altogether and permanently unlike the parent." It is practically a synonym for Heterogenesis. *Heteros* (Greek) means *other.*—*Editor.*

genesis calls for. I prefer to believe in creation. Another pair of shrews (or perhaps the same pair) would give birth to some animals resembling wolves, they to animals like otters, they to animals like seals, and they to whales! Thus the step from shrew to whale would take place in four generations, or perhaps forty, or perhaps four hundred, or perhaps only one. Again I would prefer creation. If others prefer Xenogenesis, that is their privilege. The wonder of Xenogenesis is as great as outright creation. To me Xenogenesis seems like a weak way of dodging creation.

If Xenogenesis is to be taken as preferable to evolution, it has certain advantages. The fossil record certainly does not demonstrate evolution, though it may "indicate" that various cats, or elephants, or trilobites, split up into species from original cats, elephants and trilobites. The fossil record, for example, shows bats and whales appearing suddenly. Even if we accept the theory of geologic ages, as I do not, we find no fossils of mammal ancestors of whales and bats. Both of these animals are found fossil in the Eocene, or first great period of the age of mammals. If a person insists upon refusing to accept creation he had better accept Xenogenesis rather than Evolution in accounting for whales and bats; though, as I said, I prefer creation, and I think that any reasonable man who faces the facts will do so also. Unless a person is going to discuss the subject at very great length, I do not think it is profitable to dwell upon it longer. The principles of the case are plain enough.

As far as the Bible is concerned, it is plain that Xenogenesis is wrong. However liberally or strictly we take the term, "after its kind," in the first chapter of Genesis, it would certainly seem to be a very forced interpretation to believe that the author of Genesis would believe that dinosaurs would produce eggs from which birds would hatch. That would seem to be distorting language all out of shape, as well as being bad science. I can believe that all "kinds" of owls might come from some original created owl species. I cannot believe that an owl hatched from the egg of a bird like a robin, nor a robin from an owl's egg.

I have been asked, however, to explain the difference between my theory that there was such subdivision of species after the Deluge, and the theory of Xenogenesis. The two theories are naturally poles asunder. It is, as I said, one thing to believe that all owls (perhaps) came from an owl pair saved in the Ark, and other to believe that owls hatched from robins' eggs, or dinosaurs' eggs, or something of the sort.

My proposition is that in the replenishing of a ruined and depopulated earth, there would be an immense amount of in-and-in breeding for generation after generation as the animals increased and spread out and separated. This, particularly in connection with the radical changes in climate and environment and otherwise, would doubtless cause an extraordinary amount of permanent variation. It would be a "naturalistic" change; yet, since even the flight of a sparrow is guided by the Almighty, it would not be accidental or haphazard. However, it would be a kind of change susceptible of scientific investigation, and in that way, "natural," not miraculous, like creation itself. Xenogenesis certainly is not natural, neither can I feel that it is "supernatural." I feel that it is nothing but imagination, an absurd effort to avoid the acceptance of creation.

One reason why we do not see the subdivision of species occurring now is that plants and animals are so numerous that in-and-in breeding no longer occurs. Individuals which occasionally occur notably different from their parents cannot reproduce freely owing to the struggle for existence, and when they do reproduce it is by mating with normal individuals so that the variation is overcome.

If Xenogenesis were to be accepted at all—and I cannot accept it under any conditions—it would have to be in connection with evolutionary geology, or the theory that the earth is millions of years old and that there were numerous geologic periods during which successive types of animals were dominant. If the earth is a product of creation in six days, even if those days be lengthened out far more than 24 hours each, there is no room for Xenogenesis. It is bound up with the theory of geologic ages, which, I argue, did not occur. If one accepts those ages, he can take either Xenogenesis or Evolution, but for myself I would insist upon creation even then.

* * *

"When the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory."—*Abraham Lincoln.*

The Survival of the Fittest

By the Reverend Dwight Lawrence Chapin, Kingston, Ohio

THIS is the claim of evolution. In other words, the weak are to be wiped out, while the strong prevail. "This," says another, "is the law of the jungle, the law of the tooth and claw, the bludgeon, where might is right." This is said to be the great underlying principle of ethics, by which man, according to the theory of evolution, reached its present attainments, all history to the contrary, notwithstanding.

Speaking of the law of the tooth and the claw, I call attention to an incident: Only in the month of September, 1928, a boy twelve years of age was pushed close to a panther's cage, and sustained severe injuries to his head. The animal's claws tore his scalp and slit his ears. Had the lad been in the cage, or had the panther been outside of the cage, the ferocious beast of the jungle would have slaughtered the child. This is an illustration of the survival of the fittest—that is, of the ferocious beast, and the destruction of the child—the unfit. Such a doctrine!

What did Jesus say of John the Baptist? "Verily I say unto you that, of those who are born of women, there has not risen a greater than John the Baptist." By the brutal butchery of his young and noble life by Herod, the Nero of the Gospel records, was it the survival or the death of the fittest? What an amazing testimony that through Christ's death there arose a religious movement which numbers its millions, and is destined to continue its triumphs.

There is Stephen, the proto-martyr, one of the seven deacons chosen by the Church at Jerusalem, and distinguished among them as a man full of faith and the Holy Spirit—was his being stoned to death by wicked men the survival or the death of the fittest? Ah, well, it has been uttered so many times that it is no longer an unusual saying, that the Church owes Paul to Stephen's prayer—Paul who wrote the larger part of the New Testament.

George R. Wendling, the distinguished platform orator, said in 1887, before an audience of nearly 1800: "One of Paul's letters to the churches, as recorded in the Bible, has given so much thought to the world that the books about it could not be floated in one of England's greatest ships."

Just think of it—the fierce and violent persecutor of the church, preaching the faith which once he sought to destroy. He who once haled men and women, and committed them to prison, was so convicted and overwhelmed by Stephen's prayer. Nor can we refrain from giving a sentence we memorized when young: "Next to the resurrection of Christ and the descent of the Holy Spirit on the day of Pentecost, there is no testimony so great for the truth of the Christian religion as the conversion of Saul of Tarsus. And it is the belief of the church that the church owes Paul to Stephen's prayer." Was it then the survival or the sacrifice of the fittest?

Here are more cases in point: Savonarola and the Maid of Orleans, their bodies both burned to ashes, and the ashes of the one strewed upon the Arno; and three noble Presidents in our young Republic slain. It is stated that 121 generals lost their lives in the Civil War. In all these instances it was not the survival, but the sacrifice of the fittest. Towering far above all other sacrifices is the Divine Sacrifice. Modernism cries out, "Christ an example!" He who was willing to die for our sins, according to the Scriptures, could not be less than a perfect example. But "He who knew no sin was made sin for us—that is, a sin-offering for us—that we might be made the righteousness of God in Him." President Finney started a sermon with these words: "Sin is the most expensive thing in the universe." The cost of crime to the United States in 1923 is estimated at about ten billion dollars, an item larger than any other on the national ledger. We very much dislike to differ with so great and fine an evangelist as President Finney, but did not that which canceled sin cost far more? Gold is spoken of as one of the precious metals. Diamonds were discovered at Kimberley, South Africa, when the streets of the city were being paved. More than five million dollars worth of precious gems, some as large as hazelnuts, were found. But there is something far more precious than all the gold and diamonds of the world. It is the precious blood of Christ. And the Book of books plainly tells us, "The blood of Jesus Christ cleanses from all sin." But just where did He shed this blood? On the cross.

Infidelity may tell us about the survival of the fittest. Of all the fittest objects in the world, our blessed Saviour was that object.

Heaven was emptied of its richest treasure for the redemption of men. The cost of sin is finite, the cost of salvation is infinite. It was the sacrifice of the Son of God. Let us recall again the familiar lines of James Russell Lowell:

> Truth forever on the scaffold,
> Error ever on the throne;
> Yet that scaffold sways the future,
> And God keeps watch above His own.

* * *

True Christmas Spirit

While our thoughts at this time of the year linger around things beautiful—songs, presents, Christmas trees and joy—let us not forget those who are in want. There are other beings, like you and me, who haven't been so richly blest in the year that is passing. There are others who crave the things that we have, but whose means will not allow it. They, too, are human, with all of the longings, feelings and thoughts that enter into the make-up of humans, but the glory of the season will not enlighten their little circle of living unless you and I and all of us do our part.

O, just to share something with someone else. Wouldn't that make another heart rejoice?

* * *

"We are always complaining that our days are few, and acting as if there were no end of them."—*Joseph Addison.*

The Continental Shelf and the Deluge

By Dudley Joseph Whitney, B.S., Wailuku, Maui, T.H.

A CORRESPONDENT who has read what I have written on the deluge and the antediluvian earth has brought up a very important point. He asks if the continental shelf, so-called, which surrounds the continents, does not indicate that the continents once stood farther out of the water than they do now, and if the raising of the water from the edge of the shelf to its present level does not indicate that more water was added to the earth at the time of the deluge, thus corroborating in some measure the deluge theory.

Before discussing the matter, a word regarding the continental shelf may be in order for those who do not know about it. As a general thing the ocean is very deep, the average depth being not far from 12,000 feet. However, the depth near the continents is much less and the slope out from the shore is mostly slight for many miles, as a rule, then it gives away to an abrupt slope and the water becomes deep very rapidly. The area between the shore and the edge of this abrupt slope is called the continental shelf. To express it in another way, the continents rise abruptly from the bed of the ocean, but the surface of the ocean covers the lower part of the continents, such part being called, as has been said, the continental shelf.

My correspondent wished to know if the covering of this continental shelf by water was not due, in all probability, to the addition of a great amount of water at the time of the deluge.

It may be so, but for various reasons I am inclined to believe that this was not the case.

The first reason is that the deluge evidently disturbed the surface of the earth to an enormous amount, and as the fossils are largely marine fossils, this either indicates that marine animals were washed over the land in enormous amount, or else that sediment was piled on them and that the surface of the earth was then pushed upward. This latter conclusion is to be preferred. If it is correct, much of what is now land was once beneath the ocean level and the continents were uplifted at the close of the deluge, consequently the position of the continental shelf at present would have no relation to the position of the continents in the antediluvian earth. We see that the great mountain masses were uplifted after the deluge, and the obvious conclusion would be that the whole surface of the earth was made over during and after the deluge so that the continents were uplifted.

A second reason for believing that the present continental shelf was not in position at the time of the deluge and covered by the addition of water to the ocean, is that the continental shelf evidently was needed for the migration of animals from the Old World to the Western Hemisphere, and from Old World continents to outlying islands, like Great Britain and Ireland, the East Indies and Australia. Certainly European animals migrated from Europe to Great Britain and Ireland, and marsupials migrated from Australia to Tasmania. They must have had a continental

shelf in order to do so, and the covering of that shelf must have been postdiluvial, otherwise the migrations could not have taken place.

I can suggest two or three theories for the existence of that shelf. One is that it is due to the erosion of the continents and the deposit of eroded material in the ocean. Erosion must have been extremely rapid for many years after the deluge. Earthy material sinks very rapidly in salt water, and the edge of the continental shelf would be the outside limit to which material from the land was carried before precipitation.

For another thing the continents may have been considerably higher than they now are immediately after the deluge, so that the edge of the shelf constituted the shore line, and the continents may have been sinking since then. Their sinking and the addition of material washed from land to sea would both cause the ocean level to rise slightly, thus increasing the size of the shelf. Interesting as the suggestion is, I hardly believe that the existence of the shelf indicates that much water was added to the ocean at the time of the deluge.

Pastor George Hewit Lee Says:

If we can with complaisance contemplate our friends and even our loved ones going a godless road to perdition; if we find things temporal more urgent than things eternal; if it affects us little or nothing that Christ's Church for which He died, is harried by wolves, and paralysed by agnostic, and pantheistic poison gas let loose by demon foes; if the novel and newspaper are more attractive than the Bible, and the office and fireside or road are preferred to the prayer-closet and the prayer-meeting—then it is time for us to seek Christ, and revival in the divine life, and to labor for our dear ones that they may turn unto God with us, before it is forever too late.

Your business, your home, your life will be involved in the incoming tide, if you shirk your duty at the dykes.

Put the tithe into the work of Christ, if you wish results.

Take time daily for communion with Christ in the Word and prayer; it is time saved.—Matt. 6:6.

Ungodly people — the only kind Christ saves!—Rom. 4:5.

It is the Bible that keeps us from falling.—John 16:1.

No other wide-spread institution but the Church exists to rouse men continually from their torpor and make them care to keep true.

Not "driven away"; but turning away.—John 3:20.

Pray to know the signs of these times.

The lofty Christian ethical standards of America cannot be sustained without or apart from Christ.

If some people saw the record of their church attendance they would be surprised to find how seldom they are at the services; thus they get out of touch with Christ and the Church. God is speaking to us in thunder tones against our irreverence for the Sabbath and the sanctuary.

When you find fault with your Church, you hurt yourself and your children. Better just pray and help fix things.

Cultivate a consumingly godly zeal.—John 2:17.

Our Church Life is in a sense supreme. It involves the purity and strength of our Christian Life. It enlarges our knowledge and renews our graces. Come into the Church Life then prayerfully, steadfastly, wisely. Let nothing take precedence of it.

The wrong-doer dreads the face of officer or godly citizen.

We must not fail in—
Sabbath observance;
Bible research and information;
Continual prayer;
Church attendance; and
Concern and effort for souls.

The prospect is always as bright as the promises of God.

A great call of the times for living evangelistic churches comes from the conditions of moral and civil peril surrounding us. Nothing can so sustain our national order as a godly citizenship—the chief aim of the Church and state.

What cost Christ everything, invites our investment.

THE SANCTUARY

Christmas

By the Late William H. Bates, D.D., Greeley, Colorado

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.—Luke 2:15.

THESE are the words of the shepherds upon hearing the message of the angel and the heaven-resounding *gloria in excellis*, "Glory be to God in the highest, and on earth peace, good will to men."

Christmas was begun, for Christ, sent from heaven to earth, was just born. The word Christmas—composed of X and *mas*, from *mitto* to send—means *Christ sent*. To those shepherds, watching their flocks by night, the heavenly host, from out the enveloping radiance of the glory of God, announced the fact. They said among themselves, let us go and see this thing which is come to pass.

Christmas is a confession of faith. In this day Christianity lies germinant. Indeed, upon the revolving year God has written the great facts of our holy religion. Every seventh day, as the Sabbath returns, men have brought to their minds thereby, and they virtually confess the great facts of our Lord's life, death, and resurrection. Voltaire, who vowed to crush out Christianity, despaired of ever accomplishing his purpose, so long as the Sabbath was observed in the world. The Sabbath is a creed repeated every week. The rolling year brings to us but one Christmas.

Though of far less influence than the aggregate of yearly Sabbaths, still it is a conspicuous and influential event. Forward to it, and backward to it, the nations look; it still speaks to the world of Christ sent; it speaks of God's peace and good will to men on earth, in which His glory is manifested in the heavens. Through Christ sent, earth's discord is to be composed, and the world above and the world below are to be brought into harmony.

Chrimstmas is the celebration of Christ's coming into the world. It is popularly supposed to mark the day of His Advent, and to be the twenty-fifth of December. But, strange as it may seem, the year and the day of the year of our Lord's birth are not certainly known. It is certainly known, however, that the year one of the Christian Era was not the first year of His life.

From the writings of *Justin Martyr*, who died A. D. 166, we learn that the date of Christ's birth should be fixed about five years before the Christian Era commences. According to *Irenaeus*, who was a disciple of Polycarp, who was a disciple of John,—he died a martyr, A. D. 202,—His birth was in the year 4 or 3 before our popular reckoning begins. According to *Tertullian*, who died A. D. 220, our Lord was born in the year 2 B. C. *Clement of Alexandria*, who died in the same year with Tertullian, says the curious investigations made A. D. 200, led to the conclusion that He was born May 20, B. C. 2. *Sulpicius Severus*, writing about A. D. 400, says, "In the reign of Herod, in the thirty-third year of his reign, Christ was born, when Sabnus and Rufus were consuls, on the eighth day before the Kalends of January," *i.e.* on December twenty-fifth, B. C. 4.—The Professor under whose lecture in church history I sat, attempted to fix the time for certain historical and astronomical data.

According to our received chronology, Christ's birth was in the 753rd year of the founding of the city of Rome. From statements in *Josephus* we learn that an eclipse of the moon occurred A. U. C. 750, March 13, and that Herod, the slayer of infants, died the same year. From Matthews we learn that when that murderous edict was executed, Jesus was a year old. So His birth must be set back to at least A. U. C. 749, *i.e.* to at least four years before our calendar reckoning begins.—Our present system of chronology was introduced A. D. 530, by Dionysius Exignus, a Roman abbot. Reckoning back, he put the year A. D. *one* in the year of the city 753; and in so doing he made a mistake in wrongly interpreting the first verse of the third chapter of Luke. Our calendar should commence at least four years farther back than it does.

If there is uncertainty in regard to the year, there is no less uncertainty in regard to the day. As we have seen, Clement of Alexandria puts it on May 20; and Sulpicius Severus on December 25. Browne, in his *Ordo Saeculorum*, after a careful examination of the time of Herod's death and other connected events, conjectures the true date to be December 8.

Others, after equally careful examination, have fixed upon April 5. For a long time the Eastern Church adopted the sixth of January, and of late some eminent scholars have put the day in the month of February.

Against the December dates it is urged that then the shepehrds do not watch their flocks in the fields by night, for then is the rainy season, the nights being very cold and inclement, and shelter is sought by both man and beast. But others say that in the rainy season, which extends from the end of October to March, there is an interregnum of several weeks of dry, mild weather, from the middle of December to the middle of February, and a most favorable time for the herding of flocks.

In favor of the Spring dates, besides the historical facts urged, it is said that "the beautiful springtime of Palestine, we might suppose *a priori,* would be the time chosen for the appearance of the Hope of the world. When all Nature was putting forth a new life, how fitting that the Life from Heaven should start in its early growth." But this is far from affording sufficient ground for certainty. As Christ spake of His second coming, that no man knew the day or hour of it, so we see that no man knows the day or hour, not even the year of His first coming.

The truth is, Christmas was not celebrated till two centuries had passed, and not until the year 430 do we find it a day appointed to be observed. In the year Theodosius II, a Roman Emperor, fixed upon December 25th and made it the standard Christmas time. All along, most prominent in the Christian mind were Christ's death and resurrection. The time of His birth, being uncertain, was less thought of.

In the ancient Roman world there were four festivals celebrated in December: the Saturnalia, Sigillaria, Juvenalia, and Brumalia. The Saturnalia began December 19, at first lasting but one day, then extended to three days, and subsequently, by order of Caligula and Claudius, to seven days. They were held in honor of the ancient Saturn and the golden days of his reign in the earth. That was a time of festivity and rejoicing. The utmost liberty, if not license, prevailed. All business was suspended. Courts and schools were closed. Prisoners were set free. Slaves were for the time permitted to go about in the habit of freemen.

The Sigillaria came at the close of the Saturnalia. This was a time for the distribution of presents—miniature images of the gods, wax tapers, and all sorts of articles of beauty and luxury—among children and kinsfolk.

The Juvenalia was a festival particularly adapted to the juveniles—the young.

The Brumalia occurred on tht twenty-fifth of December, and had reference to the winter solstice, and the return of the Sol invictus. They were a festival introduced into Rome from Persia, there held in honor of the sun-god Mithras. They marked a grateful era in nature, for then the longest night begins to shorten, and the shortest day to lengthen: new light and life are brought to the world.

These festivals were a marked period in the heathen world. And the church was brought into contact with heathenism. Many were brought from heathendom into the church with a love for their heathen practices, just as men are brought from the world into the church now-adays with a clinging love for their worldly practices. That the church might retain her hold upon, and satisfy the demands of, her converts, and at the same time have an inducement to hold out to those yet in heathenism, these December festivals underwent a transformation and regeneration into a Christian festival, and became Christmas. The frolicking spirit was gradually exorcised, the religious element more and more prevailed, until the occasion became one of great solemnity. The yearly Christmas was made a more fitting memorial, in spirit and intent, of that true Christmas, the first, the last, the only one to take place upon the historical earth—Christ sent into the world, the ground and pledge of God's peace and good will to men.

We might trace the history of Christmas from the time Theodosius II in 430 established it on the twenty-fifth of December down to the present. We might show what vicissitudes it has undergone; how it has vibrated between the extremes of religious strictness and almost wanton laxity. We might show what it has been in various lands and in various times, but let us rather gather instruction from what has already been said.

1. There is a lesson for us in the fact of the unknown time of our Saviour's birth. It may seem to ill accord with historic verity that the beginning of the greatest event in human history is unknown, but if it had been necessary to the world to know the time, God would have secured the knowledge to us. The beginning of the life of Christ, like the beginning of all life is inscrutable. We have the manifested fact, and not the hidden, undiscoverable cause.

The lesson I would draw is, that we should accept the facts which God brings to us,

whether in His word or in the world, leaving the cause, the reason, therefor with Him. How unreasonable would he be who would refuse to believe that Christ lived upon earth, because there is no knowledge of the time of His birth. Just as unreasonable is he who refuses to believe the facts revealed in God's word, and in the world, too, the reasons for which lie beyond human knowledge back in the secret recesses of the divine Causator. If they are facts, they are facts whether we understand the reason of them or not. God giveth not account of His matters unto any. Let us then in all things accept God's truths, leaving the secret reasons therefor, however much we would like to know them, with Him who knows the end from the beginning and who can do no wrong.

2. We have seen that it was a custom of one of the festivals—the Saturnalia—which Christmas took up and superseded, to liberate prisoners, and restore slaves to a free manhood. Even in this respect, Christmas is a fitting successor of the Saturnalia. Christ is the world's liberator. He has solved the problem of human freedom. He frees the soul. Prisoners bound in the fetters of sin he unlosses. Slaves of passions he raises to a true manhood. Freedom of body, free ownership of self, dear as it is, is not true freedom.

Christ came to proclaim, to procure, and to produce freedom of soul. He, and He alone, raises men to a true manhood. You and I are still prisoners, we are all slaves, unless Christ has made us free. He, and He alone, has enjoyed a true Christmas, whom Christ has brought into the liberty of the sons of God.

3. In the providential development of the course of the world, that the day commemorating our Saviour's birth should be fixed upon the twenty-fifth of December, is not without significance to my mind. Christmas comes at the time of the year when it is the longest night and the shortest day. From thence the days begin to perecptibly lengthen, and the nights to shorten. Then is the Brumalia of our clime. The conquered sun turns back from his far journey, and with beams less askant revisits us with his cheer, chasing away the darkness and prolonging the hours of light.

Christmas coming is the world's Brumalia. He came in the world's longest, darkest night. Anxious hearts had been wearily waiting. Hope deferred had made many a heart sick. The tired Simeon, with but one sight of the salvation of God, was satisfied, and prayed that he might depart (Luke 2:29). The Dayspring from on high visited the earth. The sun of Righteousness arose. The night was broken, and the beams of the morning are still chasing the darkness away. As at creation the sun of our firmament was appointed to rule the terrestial day, so the sun of Righteousness is appointed to rule the spiritual day, and while He reigns darkness shall never settle upon us again.

Christmas is a prophecy and a promise to the individual soul. Has darkness settled down upon your pathway? Are you in a long night of trouble? Has sin shrouded your soul with gloom, and are you looking for the breaking of the day? Be of good cheer. Christmas is coming to you. Despair not, for even in the longest night Christ comes to those who look for Him.

Think what the year would be without Christmas, without the turning back of the sun, but should pass his tropic limit and continue on. The day would gradually be crushed out; night would reign supreme; winter and death would bind us in an eternal embrace.

Such is the soul that has not its spiritual Christmas, to whom Christ does not come the Light of Life, the Sun of Righteousness. Its night lengthens, until all light and opportunity are crushed out, and it settles down into eternal darkness.

But the motion of the sun is only apparent, not real. His seeming motion is due to the earth's motion and inclination of axis. The breaking of the reign of darkness and of winter comes at just a certain change in the earth's position. So Christmas comes to the soul just when it makes a certain change in its position. It comes when it repents itself of its cold wintry course, and turns itself to receive the light and warmth of the Sun of Righteousness.

I am the more concerned that this Christmas season shall be a true, a spiritual, Christmas to you. Christ is the Sun around which you and I and all men revolve, as the planets revolve around our solar center. As upon any given point upon a planet, light or darkness, summer or winter, life or death, depends upon the position of that point relative to the sun; so with our souls: light or darkness, summer or winter, life or death, depends upon our position relative to Christ. If we turn so that His beams shall shine upon us, we shall live; if not, life comes not to us, and we are in death.

Shall this Christmas season be a Christmas to your soul? Thank God it may be. Turn you to Christ, the light and life of the souls of men! Receive His cheering, life-giving beams! They will give life unto you. Then

may you sing the *gloria* as never before. Then will you know what is God's peace on earth and His good will to men. And at length will you take up the song, "Glory to God in the highest," and the world above.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

Whosoever liveth and believeth in Me, shall never die.—John 11:26.

Our life is as immortal as Christ's, ever untouched by death, years or the ages of eternity. He is our resurrection and life; in us the hope and joy of His glory. Death is but the transition of the cleansed and refurnished soul into the palace of His personal presence. Calvary is really the summit where we celebrate the world's victory. Our Lord's sacrifice paid all the debt we owe, while the resurrection is the receipt of the payment. Easter is ever beautiful with the glow of Calvary. The flowering plants of the Hill, crimsoned with His blood, blossom upon the tomb as the Rose of Sharon and the lily of the valley.

Easter is the reunion, triumph of the soul and body.

> My body is my house, it is not I;
> In it I'll sojourn till, in yon fair sky,
> I'll lease a nobler dwelling, built to last
> When all the carpentry of earth is past;
> Triumphant in this faith I'll live and die.

Absent from the earthly body, we are present with the glorified body, like unto our Lord's.

Do we not long for something besides endless years? Must we not have pardon, peace and Christ's likeness when in the heavenly places with Him?

Calling their brother Lazarus back from the grave showed the sisters at Bethany that death has no power over the life of Christ's followers. The path of human glory may lead but to the grave, but in Jesus the path to the grave, by the way of the Cross, leads to glory everlasting.

The Author and Builder of worlds could not be nailed upon the cross against His will, or imprisoned in a tomb. He laid down His life knowing He was able to take it again. Is not the angel of His presence leading His people up their Calvarys, down into the sepulchre gardens as the only route into His celestial heaven? By and by we will be caught up together with Him in the clouds of His eternal glory, and so be forever with our Lord. He who transfigured death into life will bring you with Him to the Father's house, for where He is there we shall be also.

For what is your life? It is even a vapor that appeareth for a little time, then vanisheth away.—James 4:14.

Life in its brevity is like the incident of two travellers who met by night, crossing the desert. They looked into each others' faces, exchanged a few words of greeting and then went on their way of separation. Our Lord had only the brief life of three years in active ministry. He left no writings, but commissioned loving disciples to repeat His words to others. How many feel the bitterness of the brevity of our years, when apparently we are just prepared for the work of life. We are frail as a faded leaf, moving like a weaver's shuttle, or a bird flying through the air, or a ship sailing through the sea, leaving no track in the wave.

When Moses was ready to enjoy the fruits of his triumph, he is permitted to take only one look at the promised land of his hope. David accumulates the material for the temple, while Solomon becomes the builder. John Wesley's life of nearly ninety years seemed brief when it was passed, but he left words of truth, taking root in millions of hearts. His life at last was not broken, but enlarged.

What seems death is only larger life, promotions to grander opportunities. What appears to be night is only the momentary sleep before the eternal morning. To die is gain in soul wealth. In one day we may do the work that will last a thousand years. Some heroes have accomplished in an hour results that have shaken the world, in science, discovery, war and religion. Christ's brief visit with Saul of Tarsus enlisted a worldwide missionary, an apostolic writer, whose words of truth have hastened the triumphs of Christ's universal kingdom. Such men change the face of history, the hopes of mankind. The past is thus made to continue forever, for the thing that hath been is that which shall be.

Some see only the mirage in the desert of their life—a stagnation, a mockery of man-

hood. Others so number their days that they apply their hearts unto wisdom. Their years are only moments out of the eternal now, but pregnant with power for future glory.

God's Book of Life records every act of the past; we may redeem the evil which is past by the power of Christ who will wash out all stains, making the pages of life shine with the beauty of His holiness.

But grow in grace—1 Peter 3:18.

Growth is the principle of nature in all realms, physical, intellectual, moral and spiritual. We grow by use and decay by disuse. The well man grows in health and stature; the sick declines. Of two seeds planted, only the one having the germ of life grows. The sun melts wax, but hardens clay. Our attitude toward the Gardener of the soul is vital to development. We may attract the good, repelling the evil, or become more and more sensual like the Evil One.

First pure, then peaceable, gentle, merciful, and all the flowers of the graces may adorn our lives. No marble mansion is more real than the building of noble character. Christ the Architect, the Master Builder, is also the Inhabitant, with us, of the soul structure. He liveth in me, fashioning all into His likeness, for your life is hid with Christ in God, bound to His throne by the golden chain of faith, united with Him as the branches in the vine.

We must appear to lose our life for others in order to find it, for did not Stephen find his life in Paul, and Jesus in a world of sinners saved? Martyrs must grow in grace rapidly when they surrender life for the truth as it is in Jesus. As the marble wastes, the statue grows; less of self and more of Thee till we grow up into the complete stature of Christ.

Grace is Divine favor, joyful experiences of the Christ life in the soul, growing out of the animal into the spiritual. Grace develops into glory in the culmination of character, and then forever from glory to glory. The Old Testament portrayed grace in pictures; the New Testament in a Person who, full of grace and truth, poured forth from His lips the living waters of life. Grace is mercy and truth kissing each other; God the Father and His children in loving embrace. Home is a hovel where grace is not a resident; a Paradise of beauty and blessedness where grace is married to the soul.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Nearing the end of His Ministry Jesus spoke of the future of His Kingdom, the last days, of His Holy Spirit's Dispensation, and the great issues before the world. Christmas is the end of the year, and it also brings to us the beginning of Christ's Kingdom. He is the First and the Last. His parables take on the majestic sweep of great consummations. Again we hear the voice of the Father Almighty, "This is my Son, hear Him."

The Sign of the Times

Matthew 24:32-44.

"From the fig tree learn her parable." When Jesus was speaking these great truths of His kingdom the signs of the times were pointing to the utter destruction of Jerusalem by Titus; so in these last days the signs are greatly multiplying that point out the destruction of the power of the Prince of Darkness and the establishing of the Kingdom of Christ.

The Pharisees and Sadducees asked Jesus for a sign; and He answered, "When it is evening, ye say, it will be fair weather tomorrow, for the heaven is red; and in the morning, It will be foul weather today, for the heaven is red and lowering. Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times." (Matt. 16:2,3.) They were blind leaders of the blind in the things of the Kingdom of Christ. So are many today.

"Wars and rumors of wars" are not signs that the devil is winning. Jesus forewarned us of these things. The Prince of this world, so-called, has been judged, as Jesus said; but as yet he has not been dispossessed entirely. He is making a last desperate and futile effort to ruin as much as possible. But storms purify the air. Defeat leads us to greater endeavor. The triumphs of evil make the disciples of Christ more loyal and heroic.

"This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." This Gospel has already been preached to one-

half the world. The progress of Foreign Missions the last century is simply amazing; and the first quarter of this century has seen greater progress than the whole nineteenth century. Twenty millions of copies of the Bible in whole and part were distributed last year. A hundred thousand missionaries are preaching Christ constantly, forging their way unto the ends of the earth. This is the sign of the times.

"Know that summer is nigh." The brazen effrontery of men sworn to keep and enforce the law in violating the law and in encouraging others to do so; the inhuman outrages against helpless women and innocent maidens, and the recklessness of speed fiends, these are a challenge to the hosts of God to magnify Jesus Christ and to follow Him even unto death. Let our prayer to God rise from all hearts, "O God, lay bare Thy mighty arm. Come and save us."

The Bolshevistic Husbandmen

Luke 20:9-16.

The scribes and chief priests, when they heard this parable, exclaimed in indignation, "God forbid"; for they felt that Jesus spoke it against them. That was characteristic of them. From the first they were conscious that Jesus did not endorse their materialism and hypocrisy; and instead of learning from Him, they scorned Him and worked their own ruin. This attitude reached a climax at His mock trial, "His blood be on us and on our children!" They threw themselves headlong against the rock of truth.

The servants sent to act for the owner of the vineyard spoke of the prophets that God sent to His people. Provoked by one of the lawyers, Jesus said, "Woe unto you for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers; for they killed them and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute, that the blood of the prophets which was shed from the foundation of the world may be required of this generation." (Luke 11.)

"I will send my beloved son; it may be that they will reverence him." Jesus implied that the scribes and Pharisees knew that He was the Son of God and for very spite and greed were plotting to put Him to death. They felt the thrust. "This is the heir. Come let us kill him, that the property may be ours." Many of them acknowledged that "he was a teacher come from God; for no one can do the miracles that Thou doest except God be with Him." Amazing revolt!

Jesus warned them that their bolshevism would be a hopeless failure, bringing ruin and death upon them. "He will destroy these husbandmen." Of course! It was idiotic fanaticism. Yet it was carried out by them and they were overwhelmed by the awful carnage of Jerusalem's fall. Yet some today in Christian America set themselves against God and His evident plans, and trample under their feet the atoning blood of Jesus Christ.

"Give the vineyard unto others." The vineyard was not injured, and the owner of it was not checkmated. The husbandmen put out their own eyes. The opposition of the devil today, working through the dupes of his deception, is really forwarding the Kingdom that he is trying to destroy, just as he crucified Jesus and thus gave the world the Divine Saviour. God makes the wrath of man to praise Him, and the opposition of man to aid Him. Sure!!

The Keystone

Matthew 21:42-46.

In building the temple of Solomon the workers threw away a curiously wrought and beautiful stone, because it was not in the usual shape. Afterwards it was found that just such a stone was needed as the keystone of the arch. It was rescued and made the edifice complete. It was so with Jesus and the workmen on the Temple of Jehovah at Jerusalem. He was rejected of the scribes; but He has proved Himself to be the "headstone of the corner," the keystone of the Kingdom of God on earth.

Jesus plainly told the "priests and Pharisees" that because they rejected Him, God would take away His Kingdom and give it to another nation. This has been fulfilled marvelously down the centuries. The Jewish nation has been scattered to the ends of the earth; and everywhere they have been persecuted and abused. "On whomsoever it shall fall it will scatter him as dust."

"He that falleth on this stone shall be broken to pieces." The great systems of Mohammedanism and Buddhism and Confucianism have fallen upon this eternal rock of Christ; and they are being broken to pieces. Years ago a Buddhist priest told a Christian

missionary that Christ would win all India; and today Mahatma Ghandi, the idol of all Hindus, is teaching the New Testament in a Hindu University and he is following Jesus Christ. The Mohammedan University in Cairo has fallen upon the American Christian University in this citadel of the Prophet and it is beginning to crumble.

"A nation bringing forth the fruits thereof." This is the Anglo-Saxon nation. The English-speaking peoples of earth have done the great part of evangelizing the world; and today they are carrying the Gospel of Christ to the uttermost parts. Possibly other peoples are doing one-tenth as much. A correct index of this is to be found in the American Bible Society and the British and Foreign Bible Society, issuing together about twenty millions of copies of the Bible annually, in eight hundred different languages.

Jesus Christ is the keystone of the divine arch of the Temple of Love. The different ideas about Christ confuse but do not convince. Disputes among Christians make the masses wonder, but they do not win. The power divine and the wisdom of God is Jesus Christ, by whomsoever preached and lived. Paul saw this and expressed it for our learning. "Some indeed preach Christ even of envy and strife; and some also of goodwill. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1:15-18.)

The Final Judgment

Matthew 25:31-46.

Jesus draws aside the veil of material mortality and gives us a glimpse of that time when time shall be no more. In the beginning Christ, the Word; and in the end Christ, the Judge, "when the Son of Man shall come in His glory." (Rev. 10.) This will be the Grand Assizes of Eternity.

As oil separates from water; so the good will separate from the evil. In this world the good and evil are hopelessly mixed; and Jesus taught that we should not try to separate them. Leave them until the harvest, until the good and bad are beached in eternity, until the Final Judgment. As a shepherd separates the white sheep from the black goats, so Christ will dispose all.

Jesus never even implied that intellectual beliefs had anything to do in the Day of Judgment with one's standing before God. Creeds are necessary on earth for our working slogan, to bind people together, to inspire them to action, to make work efficient. The army of Christ is made up of regiments, with different drill sergeants; but death levels dogmas as well as classes. And Peter has nothing to do at the gates of Heaven. Heaven has no gates.

"I was hungry!" What a simple touchstone! Nothing intricate like the legal technicalities of highly specialized governments. Just this. What kind of a heart have you? If anyone is hungry, do you want to feed him? It is not even whether we always feed everybody that is hungry, but in cases that came before us, where we could satisfy, did we do it? Even those that seem miserly to us may often feed the hungry in Christ's name, and have a heart of pity, too much warped and hardened by some worldly ambitions. Strange! Nothing is said about our religion. Whether we went to church and prayer meeting? Jesus overlooked that, as of minor importance. The vital thing is what our religion makes our life. Some religious cranks are grouches. Let them beware.

Christ identifies Himself with the needy. What an inspiration to do kindly things to the utmost! That is the great worth of life. How much good can we do? The more of the love of Christ we have in our hearts the more anxious we shall be to excel in Christ-like acts. "He went about doing good."

Those living in the spirit of the devil on earth must go away into eternal punishment, sharing the devil's ugliness and cruelty; but those living in the spirit of Christ, being righteous, shall enter into life eternal.

* * *

Agnosticism is knownothingism. The agnostic says: "I don't know." Judge L. Q. C. Lamar of the United States Supreme Bench was traveling in Ohio. Just before him was a widely advertised agnostic talking like a perpetual motion, reeling off the odds and ends of infidelity written by infidels during the past hundred years. A group of men stood round listening. Judge Lamar reached over and touched the speaker, introduced himself, and said: "I believe you are an agnostic?" "Yes," said the talker. "Well," said the great Judge, "You talk a great deal not to know anything." The talk ceased.—*J. Newton Parker, D.D.*

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How precious are the moments of the hour of worship; let us come prayerful, prepared and prompt.—*Rev. George H. Lee.*

OUR SERIAL

The Clamping of Shackles

A Novel

By Professor Glenn Gates Cole, Litt.D., Wheaton, Illinois
Author of *Jungle Poison*

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

I.

Meeting an Old Acquaintance

Of course, no young person wants to be classed with people who hold obsolete ideas in any realm of knowledge. To such a person the word "Modernism" is a powerful and appealing warcry. This story will show him that so-called "Modernism" is not as new as its advocates suppose, but that it rolls itself in the distant past, being quite hoary with age. Let the reader examine the facts for himself.

PEYTON HARKER was extremely nervous as he sat in the pastor's study in the church at Warburton to which he had been called. The notes for his sermon were before him on the table, and beside them lay his watch. Very much of the feeling of a culprit doomed to execution was his, as he watched the hands speed toward the fatal hour! How fast they moved! And how rapidly the watch ticked forward in its count of time! Relentlessly it hastened on; and the hour had come! Weak, and trembling in every fibre, he arose. The organ prelude had begun. He heard the choir fluttering into its place; he must delay no longer. With leaden feet, and a face pale as death, he opened the door; and, without conscious knowledge of how he came there, found himself standing in the pulpit and lifting his hands for the audience to arise on the opening hymn.

Peyton did not believe in divine help and guidance, and so went forth to conquer—or fail, as the case might be—in his own strength. To him, prayer was but a reflex power, a self-inhibition, as his learned books designated. Naturally, then, when critical situations arose, he lacked the confidence begot of the vast resources of the Infinite. At the times when Divine power means so much to the real believer, Peyton had no claims upon the reservoir of Divine grace and consolation.

The auditorium was well filled. He trembled anew as he realized that curiosity had drawn many of them. Like the slave-dealers of the Grecian marketplace, they were there to examine him and decide what sort of man had come to serve Central. But the curiosity was not entirely one-sided. The audience was also open to inspection, and he steadied himself by temporarily forgetting his embarrassment in scanning, with avid interest, the kind of people who were before him.

The audience was composed largely of women. How strange in this age that a man's gospel of work should appeal more forcibly to women than to men! But it is not due to any weakness of the Gospel itself. It is due to the weakness of man who fails to measure up to it. Man has deliberately turned from the real heroism in the Christian life and set up another norm of false heroism at the behest of Satan.

But Peyton noted, here and there, a goodly sprinkling of men. Here were the hoary heads of the sainted fathers in Israel, who for seventy years had trusted in the leadership and goodness of God. There were the middle-aged businessmen, who had found it a satisfaction to leave their marts and shops to spend these holy hours in considering the things worth while. And there, too, were the young men, few in number, who in this age of scientific doubts were still interested in the strange doctrines of a bygone intellectuality, which somehow had withstood the critical "findings" of "modern scholarship." As he observed, here and there, those few of this class, Peyton resolved that he would feed them on the bread they needed, as he thought—an adaptation of the moral teachings of the Word to their

wants rather than to their needs. He would lay aside the worn-out supernatural elements of the past order and present, with all his vigor and scholarly training, the scientific "findings" of this modern age.

And then he thought of the younger femininity before him. As he expected, he discovered the usual two classes: one, bright-eyed and frivolous, intent through pampering and unrestraint in looking out upon life as merely a field for pleasure and conquest; the other class, spirit-eyed and sober, intent through inspiration and Christ-led lives, to merge their personalities into the great eternity of Service. He resolved that these latter should be led to view the religious life as one in which the intellect should overwhelm the supernatural myths of the past, and rise to a plane of living in which the enjoyment of the intellectual should find full expression in their adjustment to the social affairs of the age. Perhaps when a new church building should be needed, an elaborate ball-room might be one of the essentials. How fateful that he should find himself in an age in which so many had not yet evolved from the child-superstitions of the times into the full-orbed unchangeableness of natural law! For Peyton was a Modernist of Modernists, and had the usual great conceit of his responsibility in bringing the benighted middle-age theological beliefs to the test of present-day faith!

At last, he drew a long breath, and launched into his sermon. He spoke from the text, "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the Word of Truth." But his treatment of the text was unique and far from the orthodox interpretation. He asserted that whether the Apostle really used the words or not, the admonition was never more needed than in this present time. The age was testing every doctrine as never before. The agencies for testing were not as heretofore crude beliefs in the infallible Word, but the more reasonable ones of the dictates of science and the doctrine of pragmatism. The questions submitted by the first was as to agreement with the universal law of evolution; while the second found its expression in a determining of efficiency and practicable reasonableness. From these standpoints, the Bible must be subjected again to a scrupulous re-examination; a sifting must be applied which should winnow out all irrelevant matter and mysticism, and retain only those portions which agree with the social evolution of the times. The day of middle-age belief in miracles and the supernatural must give way to the sway of natural law as a testing agent. "It is unreasonable," he argued, "to suppose that God has two ways of working; but rather should we realize that He always works in one way: the way we observe in nature on every hand. Like the early historians of Greece and Rome, who wove fables and folklore into their history, just so tradition of an Eden, a serpent that talked, and a miraculous origin of man and things had been woven into the historical writings of unknown Hebrew and Oriental authors." He said that he hoped his ministry with this people should last long enough to bring every believer into a *reasonable* relationship to God, finding expression in social service instead of the exploiting of a bare, formal, mystical speculation which choked out liberty and strangled the individual conscience.

"Such a consummation," he continued, "is only possible by heeding the admonition of the supposed Paul, to show approval by subjecting every part of Scripture to the test of reason, and its agreement with natural law. The greatest dangers of our times are those which grow out of the unreasonable belief in exploded doctrines respected merely because they are found in the Bible. The kind of study that Paul had in mind will eliminate these errors, and the high moral teachings left can be adjusted to modern needs so as to make a new and wonderful Book of the Bible. We need a new Bible, and can have it by eliminating everything which has been outgrown and which does not keep up with the advancement of learning. The unreasonable things in this book, and an insistence upon a belief in them, have driven thousands of intelligent people to reject the whole Bible, and to denounce religion. We must study it so completely in the light of modern science that we can avoid these mistakes."

And, as he continued on toward the end, the audience hung spellbound and breathless upon his words. The personality and human touch of the young man were attractive. The possibility that a way might be presented for so interpreting the Word that the condemnation of their secret sins would be found ineffective, gave new hope to scores of hardened culprits. If guilt and condemnation for sin could be eliminated from the Bible, what a selfish human complacency would ensue! There might be more in this religion than they had been led to suppose. How fortunate were

they that they had called such an intelligent pastor to their pulpit! This one seemed able to dissect out the false from the true, and bring them abreast of the times. The young people were especially won to the idea, for no young person desires to be classed with the obsolete in any realm of knowledge; and to them the word "modern" is a powerful war-cry. They did not know that the so-called "Modernism" was an old argument and had not changed one whit since Astruc, Voltaire, and Tom Paine had voiced the same sentiments. Here was a leader who could show frankly the contradictions between science and their old religion. He was the long-looked-for emancipator of their perplexities. How intelligent and handsome he looked, hurling defiance at obsolete and obsolescent doctrines and flinging aloft the banner of "A New Gospel for a New Age."

Just at the close of his peroration, a single pair of eyes separated themselves from the sea of faces before him. Where had she come from? He stammered; his voice died weakly out; the sermon closed. He was looking down into the eyes of Wanda Reese, who was seated in the third pew on the right side of the middle section. A guilty reminder of a chapter of his past life he had tried hard to forget had swept down confusedly upon his thoughts. It was as a drenching shower from a clear blue sky!

For what seemed like an age he could not move. Those eyes transfixed him. The surprise alone might not have thrown him so completely off his guard, but the disapproval in that pure face stabbed his conscience to its heart. His egotistical assumption trembled as in fear. But the audience did not notice his perturbation, and already the choir had started on the closing hymn. The spell was broken, and the services went on without a break to the end.

Peyton was a typical Pharisee of Modern thought who refused to recognize that there was any side but his own, or even an authority above his own field of reasoning. The look of dissent in the eyes of Wanda Reese not only disconcerted him because of a guilty surprise, but angered him because of their questioning. However, this was forgiven speedily, for the fawning and radical element of the congregation pressed forward to shake hands and compliment him on the sermon. It was evident in their minds that the church had at last risen to its proper station in the community, and they would need to apologize no longer for being an exponent of worn-out doc trines. Peyton was elated with the receptio he received. If there were dissenting breth ren, they kept their disappointment hidden Several times Wanda recurred to him, and h looked about for her, but she had disappeared One of the last to shake hands with him wa a fine-faced gentleman who introduced him self as Mr. Reese.

"Are you Wanda Reese's father?" Peyto inquired.

"Yes," was the brief response, in a waitin tone.

"I met Miss Reese at the University, som years ago," Peyton assured him. "I believe saw her here today."

"Yes, she was here," the man replied. "W live in Warburton; have lived here many years We have membership in this church. But i you know Wanda, you must go home with m for dinner. She will be glad to see you, I am sure."

And so Mr. Reese drew Peyton home with him. Wanda met him without embarrassment, and he wondered at her self-possession In fact, Peyton was far more ill at ease than she appeared to be. In course of time it was natural that the two should find themselves alone.

Then she began: "I see, Mr. Harker, that you have taken my advice, reformed, and made quite a step upward in your life since I saw you last."

"Yes," he answered readily, "and I admit that you had more to do than any other person in pointing me in the direction I am going. But I should like to ask whether you are satisfied with the man you have helped to make?"

"No, I am not! And if I felt any responsibility, I should feel ashamed of myself." Her rippling laughter took most of the sting out of the pointed retort; still he discerned a trace of earnestness in the words.

"Surely, then," he suggested, "now that you have another chance, you will finish the good work you have commenced."

"I fear it is too late," she replied, sadly. "I have seen others of your kind, and never knew one to get back upon the solid rock. But I have known some to go further away. Your predecessor resigned to go to the Unitarians, and I recognize your attitude is very little different from his; although I must confess you have an intellectual vision and a pulpit personality, which makes you able to do much more harm than he did."

"Wanda!" expostulated Peyton.

She smiled earnestly. "Nothing is gained by refusing perfect candor in such important matters," she explained. "You implied that I had a chance to influence you, and I am accepting the offer instantly. I want you to succeed, but I want you to do more than succeed. I not only want you to be a great preacher, but I want you to be the greatest man you are capable of becoming."

"But why do you want that?" he inquired in wonder. Again he thought back to what she had been when he first knew her.

"Again I shall be candid," she replied. "I want it for the personal interest I have in you. But, besides this, I should grieve to see any such talent wasted and dissipated by abnormal direction. But, Mr. Harker, how in the world did you get into the ministry? You surely were not going in that direction when I saw you last."

He laughed at her pointed earnestness, and she joined him nervously. She was staggered at the unexpected change in his life. The hidden mysteries of fate, after severing the cords once uniting their lives, were now collecting the loose ends as though to unite them again.

"Once we were interested keenly in drawing from each other the story of our wicked lives," he said reflectively. "Now, Miss Reese, my story for yours again. I hope both of them will be better than the others were."

"I am sure they will be," she replied, as she looked earnestly into his eyes.

"You are to tell yours first this time. I yield precedence to the queen!" And he laughed a boyish, whole-souled laugh. Evidently his conscience was free, whether right or wrong.

"Just as you say," she replied. "I will begin."

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

A New Translation of the Old Testament

ANOTHER translation of the Old Testament has appeared. On its titlepage it bears the imprint of the University of Chicago Press. The work of translation has been done by Professors J. M. Powis Smith, of the Divinity School of the Chicago University; Alexander R. Gordon, of the United Theological College and McGill University, Montreal; Theophile J. Meek, of the University of Toronto, and Leroy Waterman, of the University of Michigan. Dr. Smith is the general editor.

One of the reasons assigned for putting forth a new translation is the advance in our knowledge of the Hebrew. Another is that many of the expressions of the King James version are antiquated and are not "intelligible" to the modern reader. Evidently even Moffatt's recent so-called translation was not quite up to the mark, and if that is so, we do not blame the translators of this work for their dissatisfaction.

What is to be said of the present work? To our mind, it is decidedly better than Moffatt's translation in two respects: it follows the Hebrew text more closely, and the English is smoother, more rhythmic, more reverent and dignified. As the editor himself says, we do not want the Bible given to us "in the language of the street."

Of course, it is impossible to go through the whole work and give a critical estimate of it. One thing in commendation ought to be said here: Wherever the translators do follow the Hebrew faithfully and do not yield to their subjective preposessions, they make an excellent translation in engaging English idiom. In comparison with Moffatt's bungling English, note how beautifully this translation presents the twenty-third Psalm. While there are some departures from the King James version, the new version is almost, if not quite, as smooth and poetical.

If only! Really we are sorry to have to drop into criticism, and that right at the beginning of the work. We shall leave to others to look after other portions of the Old Testament; we shall for the present confine our observations to the first two chapters of Genesis; for here, if anywhere, we at once come to the crux of matters pertaining to the Holy Bible. Just why Dr. Meek should have rendered the first few verses of Gen. 1 as he

did we are sorely puzzled to understand. Why did he not translate the plain Hebrew text literally? Surely it would make smoother English, and would make all the statements as transparent as glass, whereas his translation clouds the fundamental doctrine of creation. We give his translation of Gen. 1:1-3:

"When God began to create the heavens and the earth, the earth being a desolate waste, with darkness covering the abyss and the spirit of God hovering over the waters, then God said, 'Let there be light.' And there was light."

What good reason can be given for such "doctoring up" of the Hebrew text? Would not a literal translation have been better? Let us give the first verse in the Hebrew as nearly as we can represent it in English letters:

B'-re-shith bara Elohim eth hash-sha-amayim v'eth ha-aretz.

Of course, it should be remembered that in the Hebrew the order of the words would be from right to left, and the reading should follow the same order. Now let us translate the above Hebrew statement into English, giving the words in the exact order above presented:

"In beginning created God the heavens and the earth."

Note that there is no "the" before the noun "beginning"; but since it is a noun, in English the article is required, while in the Hebrew it is not necessary. The same is true, as we know, regarding the definite article in a number of other languages. Also observe the little particle "eth" in the Hebrew is simply the sign of the definite accusative, and therefore need not be supplied in the English.

Now, see how far our translator departs from the plain Hebrew text. He begins with "When." But there is no *when* in the Hebrew. The sentence starts out clearly in this way: "In the beginning." Moreover, in the Hebrew the first sentence is not a subordinate sentence introduced by a conjunction ("when"), but is a complete sentence, standing there by itself, a finished statement co-ordinate with the complete sentences that follow. The idea of making such a major sentence like, "In the beginning God created the heavens and the earth," subordinate to, "then God said, 'Let there be light!'" We repeat for emphasis, there is no such word as "when" in the first sentence of the Hebrew Bible! Why was the Hebrew thus mishandled?

To make the initial statement of the Bible a subordinate sentence decidedly shades the crucial doctrine of divine creation. We call in question no man's sincerity, but it seems to us that such a mistranslation of the first verse of the Bible spells a gloss that is due to subjectivism. Besides, it is absurd to say, "When God *began to create* the heavens and the earth . . . then God said, 'Let there be light!'"—just as, if immediately after He began His creative work, He made the light! Then when would there have been time for the darkness that covered the abyss and for the hoverings of the Spirit over the waters? Nor is the verb "began" in the first verse; it is the noun "beginning," preceded by the Hebrew prepositional which means "in." There is no such thought in the opening verses of the Bible as, "When God began to create," He did a number of other things. The primal idea of divine revelation is that, "In the beginning God created the heavens and the earth," meaning, no doubt, the primordial material of the universe; then afterward He moulded and developed it by progressive acts of divine operation until it was made ready for man's occupancy.

The translator also twists the next sentence into a subordinate clause: "the earth being a desolate waste." In the Hebrew this is a complete sentence and a clear, positive, declarative statement. Here is the literal translation: "And the earth was unformed and empty." This statement is in nowise subordinated to "God said, 'Let there be light.'" No such participle as "being" occurs in it. Neither is there such an expression as "a desolate waste." The Hebrew, clear as day, is *tohu vabohu* which does not necessarily mean a state of chaos, but simply an unformed and empty state, waiting to be molded into the divinely decreed form and then occupied by animals and men. Surely if it was created in a state of chaos or a "desolate waste," God would hardly have called everything "good" and "very good" which He had brought into existence. Anyway, would He have created things first in a state of welter and confusion just for the sake of afterward bringing order out of chaos? We believe that the Hebraism *tohu vabohu*, means simply not yet molded into its final pre-determined form and not yet occupied by any inhabitant.

"With darkness covering the abyss" is also a gloss. The literal translation is, "And darkness (*was*) upon the face of the deep." There is no word in the original for "with," or for "covering." The word translated "abyss" (*teyom*) would better be translated "the deep," referring to the sea; for, while our Hebrew lexicon gives "abyss" as one of the meanings of the word, as a rule it refers to

he deep sea, as we say, "the monsters of the eep." The word "abyss" makes no clear ense here. In the original creation what vould such a deep hole or pit mean? If the vord means the sea or the original nebula, it nakes clear sense to say that darkness was ipon it all, because light had not yet been nade. Think of it—a vast expanse of nebu- ous material covered with darkness—that ives the mind a definite picture. It could ardly have been an abyss, for that would be deep hollow pit or cavity. Our translator lso omits "the face," which is in the original. t would be inconsistent to speak about "the ace of the abyss," for an abyss could hardly ave a "face." But if you translate it "the eep," or "the nebula," the statement makes ood sense, and describes what can easily be isualized as having taken place.

The next clause is also faultily translated: and the spirit of God hovering over the wa- ers." The word "Spirit" is written with a mall "s," after the manner of the negative ritics, lest there might be some suggestion of he doctrine of the Trinity here. But Dr. C. F. Keil, in his great commentary on Genesis, ays on this point: "*Ruach Elohim* (Spirit of God) does not mean a breath of wind caused by God (*Theoderet*, etc.), for the verb does not suit this meaning, but the creative Spirit of God, the principle of life (Ps. 33:6; 104: 30), which worked upon the formless, lifeless mass, separating, quickening and preparing the living forms which were called into being by the creative words that followed" (p. 49). Although the Hebrew verb *rachaph* in the *Piel* may be translated hovering, we believe that a better translation is, "was brooding," as a bird broods her young "to warm them and develop their vital powers" (Keil).

Dr. Keil also makes this important declaration: "The three statements in our verse (verse 2) are parallel; the substantive and participial construction of the second and third clauses rests upon the *va-hay-thah* of the first. All three describe the condition of the earth immediately after the creation of the universe. This suffices to prove that the theosophic speculation of those who 'make a gap between the first two verses, and fill it with a wild horde of evil spirits and their demoniacal works, is an arbitrary interpolation' (*Ziegler*)."

Dr. Keil here especially means to say that the three clauses of verse 2 are parallel and independent clauses, and are in nowise to be made subordinate to the statement following in verse 3. Therefore the Hebrew text will not support Dr. Meek's mistranslation. Verse 3 should begin an entirely new and independent sentence, beginning with "And," according to the well-known Hebrew idiom, which makes frequent use of "and," to show that the narrative is consecutive and closely connected. This sentence does not begin with "then," as Dr. Meek would have it.

Undue liberty is also taken by our translator with the latter part of verse 5, which he paraphrases thus (it is not a translation): "Evening came, and morning, the first day." Perhaps this is the meaning, but it is a gloss, not a translation. The conjunction "and" is omitted, breaking the close connection. The verb for "came" is not there. Here is the literal translation. "And evening was, and morning was, day one." So in all the subsequent expressions dealing with the succession and numbering the several creative days. We are not trying to interpret the meaning of these Hebraisms, but are simply endeavoring to give the true translation.

Another evidence of subjectivism occurs in this so-called translation of Gen. 1. Wherever the Hebrew phrase, "after its kind," occurs, it is paraphrased with the expression, "various kinds." This is done in verses 11, 12, 21, 24 and 25. Suppose we examine verse 24 as a specimen of our author's mishandling of the Hebrew text. Here is Dr. Meek's paraphrase: "Then God said, 'Let the earth bring forth the various kinds of living creatures, the various kinds of domestic animals, reptiles and wild beasts.' "

Now let us give the literal translation, which we find in the American Revision: "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the field after their kind: and it was so."

Compare this with Dr. Meek's recension. There is no such a phrase in the Hebrew as "of various kinds." The Hebrew phrase, occurring twice in this verse, is *le-me-nah*, which is singular in number, not plural, and means, according to our Hebrew lexicon, "to, according to, her kind or species." The plural form is le-me-nai-hem, which the lexicon defines in this way: "After, according to, their kind, species."

Why this gloss upon the original language of the Bible? We are not disposed to read wrong motives into men's conduct, but it is clear that, if we could translate these expressions, "after its kind," and "after their kind," by the phrase, "of various kinds," it would remove one of the most potent objections to the doctrine of evolution. The evident meaning

of the Hebrew writer was that species were designedly fixed in the original creation, so that all living creatures would remain in their places in a world of order and would not become a weltering flux of animate life. It is in the interest of a cosmos, a world of order, that the various types of vegetables and animals should breed true to form, making a reliable natural realm. If any kinds of animals were today showing a tendency to become human beings, it would introduce a frightful regime into the world. Just try to envisage it. As nature really is, each type reproduces "after its kind," and therefore we do not need to fear that we shall meet with half-animal and half-human creatures when we go out into the wild. But if animals do not now display any disposition to become human, we have no right to assume that any of them ever did. The Bible gives the true doctrine: Man was made a human rational being, and by that very fact was given dominion over the natural creation.

It is surprising that Dr. Meek insists on using the word "firmament" for the Hebrew word *rakia*. The American Revisers insert in the margin this explanation of the word: "Hebrew, *expanse*." Many Hebrew scholars tell us that the word *rakia* is the best possible word that could be chosen to designate our atmosphere, which does separate the waters above (the clouds and vapors) from the waters below. But Dr. Meek seems to want to fasten upon the Hebrew text the teaching that the sky above us is a solid vault in which the sun, moon and stars are placed. Besides, he takes the liberty to translate "heavens" by "sky" in verses 9 and 20, which gives a wrong meaning. The literal translation of the second part of verse 20 is: "And let birds fly above the earth on the face of the expanse of the heavens." If *rakia* means the expanse—that is, the atmosphere—and "heavens" the vast open space above the earth, that would be precisely the place where the birds fly now. But there surely is no good sense in saying, as Dr. Meek does: "And let birds fly over the earth across the firmament of the sky." *Rakia* does not mean firmament, nor does *hash-sha-mayim* mean the sky.

However, to prove that we are not prejudiced against this translation because it comes from a liberalistic source, we call attention to some paraphrasing that is to be commended. We note Gen. 1:26,27: "Then God said, Let us make man in our image, after our likeness. . . . So God created man in His own image; in the image of God created He him; He created both male and female." This is not quite literal, but it gives the right sense, the ve "created" being used just as in the origin Hebrew. That both man and the animals we originally created to live solely on vegetabl is clearly shown in this translation of vers 29 and 30. Of course, it is a gloss to sa "wild beasts" here and elsewhere, for the orig nal says "beasts of the earth," as the Autho ized and American versions give it.

We like the handling of Gen. 2:7,8: "Tha the Lord God molded man out of the dust o the ground, and breathed into his nostrils th breath of life, so that man became a livin being. Then the Lord God planted a garde in Eden, to the east, and put there the ma whom He had molded."

This is almost literal, and gives the righ sense. The word "molded" for the Hebre *yatsar* is very apt, showing that the Bible do not teach that man's body was evolved or de veloped from an animal, but was molded o fashioned by the Lord God. Dr. Meek als rightly calls man's first habitat "a garden, with no indication of its having been a jun gle, desert or wilderness. That is precisely a it should be. In verse 9 he lets the Biblic writer have his say without manhandling "Out of the ground the Lord God made a sorts of trees grow that were pleasant to th sight and good for food, as well as the tree o life in the middle of the garden, and the tre of the knowledge of good and evil." Vers 15: "The Lord God took the man and pu him in the garden of Eden to till it and loo after it." Yes, God placed the first man in garden—just the right place for a sentient an self-conscious personality created in the divin similitude—but not the right kind of a plac for the following creatures, if they eve existed: the Java Ape-man, the Piltdown ma and the Heidelberg man.

To "till" the garden is correct, but to "loo after it" would probably better be made a lit tle more definite—to preserve. That is jus what we must do with nature today—cultiv vate and preserve her; only now that sin ha come into the world, our task is more diffi cult than it would otherwise have been.

Another fact is brought out clearly by thi paraphrastic effort. Verse 18: "Then the Lor God said: 'It is not good for the man to b alone; I must make a helper for him that i like him.' "

Just so! Before the animals were made to pass before Adam to be named, God determined to make another being like him, because H knew that none of the animals were fitted by creation and nature to be his real companions

They were simply animals; *he* was a rational human personality constituting a genus all his own. Then the animals passed before him, and he gave them appropriate names. "But for man himself," the translator aptly puts it, "no helper was found who was like him." The translator, modernist as he is, was compelled by the character of the Hebrew narrative itself to set forth its clear teaching that the the primitive man was so unique and different that no animal could be found which would make him a suitable companion. So God made another personal being of the same genus from the original generic human stock, thus performing at the same time two great crucial biological acts—the preservation of the unity of the human race and the differentiation of sex.

And this, we maintain, as we have often done before, is the most rational and scientific way of accounting for the origin of *genus homo*.

The Bible and Science

FROM the book, *The Bible, Christ and Modernism* (pp. 34-42) we glean the following interesting facts:

Scientific anticipations of the Bible are that the earth is round and hangs in space. Prov. 8:27; Isa. 40:22; Job 26:27. Air has weight. Job 28:25. Stars are numberless. Gen. 15:5; Jer. 30:22. Circulation of the blood. Lev. 17:14. That the moon shines not. Job 25:5. Empty space in north of the heavens. Job 26:7. Messages by electricity. Job 38:35. That winds have regular circuits and clouds are drawn out of the sea. Eccles. 1:6,7. Geological order of creation as Sir William Dawson says, "The order of creation as stated in Genesis is faultless in the light of modern science."

* * *

Put the tithe into the work of Christ, if you wish results.—*Rev. George H. Lee.*

Reviews of Recent Books

Power from on High. By Rev. John Greenfield. Published by the Author, Warsaw, Indiana. Single copies, 35 cents; three for $1.00.

The great Moravian revival at Herrnhut, Germany, began on August 13, 1727, and this book is written in commemoration of the two hundredth anniversary of that signal event. The author vividly describes the visitation of the Holy Spirit upon the congregation on that day under the leadership of Count Zinzendorf, who was then a young man of twenty-seven. He exhorted the people to lay aside all jealousies and bickerings and yield themselves entirely to the power of the Holy Spirit. The result was something of a repetition of the original Pentecost. Since that day the Moravian Church everywhere has been an evangelistic and missionary church, not much intent on building up the denomination, but on extending the reign of Christ everywhere in the earth. The book is a worthy memorial. It is both informing and inspiring.

The Ministry of Love. By Foster U. Gift, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents.

The sub-title of this book will give the reader at once an idea of both its contents and its purpose: "A study book in which special attention is given to the merciful activities of the church." The author is competent to write on the subject, as he is the superintendent of instruction at the Lutheran Deaconess Motherhouse and Training School, Baltimore, Md. While the book is especially related to the works of mercy in the Lutheran Church, its principles are so broad that it will be of profit to people of other religious persuasions. A good chapter on the distinctive character of Christian love introduces the more specific parts of the book. Christian love flows from the heart that has been regenerated by the Holy Spirit through the Word of God, and is connected vitally with the redemptive work of our Lord Jesus Christ. The chapters that follow deal with the Christian ways of ministering love, the general character of the work, Inner Missions, Deaconess work, Ministerial Pension and Relief, the great work of the National Lutheran Council, the workers and their training, with several appendices that explain the purposes and plans of some of the merciful institutions of the church.

"God Spake all These Words." By James H. Brookes, D.D. Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Paper, 40 cents; cloth, 75 cents.

A good many years ago we read the original edition of this able and engaging work on the inspiration and authority of the Bible, and well remember how greatly it edified us and strengthened our faith. The reasoning is sound and convincing. It is one of the most effective apologetic works we have ever read, and we

have commended it many times. The Colportage Association has done the cause of Christianity a distinct service by issuing a new and somewhat abridged edition of this book. It has been arranged by Professor C. E. Putnam, who is well known as the writer of many useful books. Dr. Brookes was a powerful preacher in his day, and one of the staunch defenders of the faith, a man of the spiritual mind and kindly temper. In this book he maintains with signal ability the plenary inspiration of the Holy Scriptures. He was acquainted with all the modernistic and infidel objections which were brought against the complete inspiration of the Bible, and his arguments are as effective and relevant today as they ever were. The book is worth many times its price.

Notes on the Book of Genesis. By J. Lewis Smith, D.D. Associated Printing Company, Stockton, Calif. Paper cover, 75 cents.

In reading this book one is impressed with the amount of information it contains. Here is no ignorant man trying to explain what he does not understand. He has ranged over a wide field of knowledge to secure his material. In giving his exposition and defense of the book of Genesis, he shows himself acquainted with the Hebrew language, to which he often refers. His analysis of Gen. 1:26, 27 and 2:7 is excellent. While it is technical, yet the Hebrew is handled in such a way as to make the meaning simple even to the person who is not acquainted with the Hebrew language. Then the author proves that he is acquainted with what the leading evolutionists have to say. While he quotes from a number of anti-evolution scientists of a former generation, such as Virchow, Kelvin and Agassiz, still he quotes enough to show that their arguments against the theory were effective then and are just as convincing now. The author's position is that evolution has not been scientifically established and that it cannot be reconciled with the Word of God. The doctrine of special creations is shown to be the only adequate explanation of all the facts of the natural realm and of human personality.

Lesson Commentary for Sunday Schools, 1929. Edited by Drs. Charles P. Wiles, William L. Hunton and D. Burt Smith. The United Lutheran Publication House, Muhlenberg Building, Philadelphia, Pa. $1.75.

This Lutheran firm is forehanded. Here comes this valuable commentary on the Sunday School lessons for 1929 in good time to be reviewed before the arrival of the New Year. In this way you can get the work and beg with the first Sunday in 1929. Whatev good things we have said about the predece sors of this work in former years we desire repeat here. There is no let-down in the cha acter of the work. It is kept right up to pa You begin with some good maps of Bible lan which help much in getting, as it were, "t lay of the land." The Bible lesson for ea Sunday is printed in full; the "lesson goal" put in a crisp sentence; then come "orient side-lights"; followed by the "geographical an historical setting"; then "the text inte preted"; closing with "truths for daily living You may depend upon it that the Bible is in terpreted in the evangelical way, and is nev subjected to negative criticism. The edito have done their work well; and so have th printers and binders.

David's Sling: Five Challenges to Evolutionist and Their Allies. By Elder G. W. Stewar Order of the Author, Akron, Alabama. P per bound, 25 cents.

So informing is this brochure that it de serves a place among our major book review It should have been noticed before. It is timely book, and is filled with illuminatin facts and arguments, expressed in clear an emphatic language. The title is quite appea ing, referring to David and his sling, and h pebbles with one of which he slew Goliath Thus the book contains five chapter which ar called "five challenges." The following ar the chapter headings: "The Boastings o Men;" "The Great Pyramid;" "The Argumen from the Jews;" "The Bible;" "The Mora Law;" "Atheistic Evolution." The book con tains many quotations from outstanding men In many cases the *locale* of the citations ar given, and that adds much to their value Other citations not thus technically accredit ed are not of so much value, for the infide and evolutionist will question their authen ticity. Mr. Stewart has read widely, and w think every one must say that he has handle his subject intelligently and presented som original arguments. As the booklet costs only 25 cents, why not send for it at once?

Luther on Education. By Professor F. V. N Painter, A.M. Concordia Publishing House St. Louis, Mo. $1.50.

It was an excellent idea for the publishers t issue a reprint of this valuable work. It i even more timely now than it was when it was first published quite a number of years ago. In this volume we find that Luther, al- though he lived in the sixteenth century, an-

icipated and advocated many of the accepted pedagogical principles and practices that are ccepted today, and that many people seem to hink are new and very much advanced. He trongly promoted popular education, holding hat the poor as well as the rich ought to have he opportunity to attend school. He advocated compulsory education. It would not do, ie declared, to leave the matter of learning to he caprices either of parents or their children. He did not believe that private schools were he best; there ought to be public schools which all children and young people should ttend. "Luther on Studies and Methods" is most suggestive chapter, and sounds almost as if it had been written yesterday. In one fundamental matter Luther differed from many present-day educators: he did not believe that mere secular learning was sufficient to preserve either the State or a high degree of civilization. He believed that morality and religion should be taught in all the schools, even though Church and State should each perform its own functions without interference. This is a timely book. Luther's principles are needed today.

The Religion of the Spirit. By Ernest Fremont Tittle. The Abington Press, New York and Cincinnati. $2.00.

It would be a pleasure to recommend so well written a book if one's conscience would permit. Its style is so simple, terse and interesting that it almost reads itself. However, spiritual as it seems to be, it is fundamentally non-Christian, or at least it lacks the real soul of the Christian system of truth and redemption. Like Auguste Sabatier, who seems to be a kind of mentor to the author, he puts "religions of authority" in opposition to "the religion of the spirit." This is creating a fake antagonism. A religion which accepts the Bible as its authority in matters of faith and practice is the most spiritual religion, because it is begotten by the Holy Spirit who inspired the Holy Scriptures. In our mingling with men of various kinds we have found that those who bowed most utterly to the authority of God's Word were the most spiritual, while the other class doted mostly on their "opinions" and the results of their intellectual processes. Mr. Tittle's religion claims to be based on experience. Well, that would make each man's experience the ultimate authority, after all; so you would have a religion of authority in spite of all professions to the contrary. Moreover, the experience of the critics is not the real Christian experience. They have "doctored up" the Bible to suit themselves, and have formed a conception of Christ according to their own thinking, and so, of course, they admire these ideas very much. And this satisfaction with something which they have themselves devised they mistake for "experience." But a real Christian experience is one that is begotten supernaturally—that is, by the Holy Spirit through the Word of God and on condition of faith in the Christ of the prophetic and apostolic Scriptures. It is not a self-induced experience. It is not brought about by a subjective mental process, but by an objective personal divine Power coming from without into the soul. This author's merging of the human and the divine is also wrong. It is a consubstantiation that neither religion nor philosophy can allow. There is no special difficulty in regarding Christ as both God and man, for surely the Son of God could assume human nature if He desired so to do; for man was originally created in the divine image. Mr. Tittle has not mastered the great and profound orthodox doctrine of the person of Christ. It is also a mistake to manhandle Christianity to make it fit into the theory of evolution, with its doctrine that man sprang from an animal pedigree. We say it with regret—this book is well adapted to prolong the present controversy in the church, for in many places it tries to discredit orthodox Christianity.

The Bible True. By an Unknown Christian. Marshall Brothers, Ltd., 24-25 Paternotser Row, London, E. C. 4, England. 1s. 6d.

It may sound like a contradiction, but it is true that "An Unknown Christian" has become very well known by his numerous publications, all of them of a worth-while character. In this book he enters the lists in defense of the inspiration and integrity of the Holy Scriptures. He proves himself a competent polemicist. A presentation written in so plain, straightforward and kindly a manner is very appealing, and ought to lead many people to see the beauty and power of vital Christianity and so to come to Christ for an experience of its truth. He deals with the negative Biblical criticism as effectively as with outright unbelief. Best of all, by means of constructive arguments he shows the divine reasonableness of the Biblical representations of God, the universe, man and his deepest needs, and his immortal destiny. There are chapters on "Verbal Inspiration," "Bible Difficulties," "Apparent Contradictions," "Apparent Mistakes," "How the Bible Came," etc., all of it so well done as to be satisfying to both the intellect and the heart.

Additional Book Notes

In his booklet, *Letters to a Roman Catholic Priest*, Mr. H. A. Ironside deals with a number of the distinctive doctrines of the Roman Catholic Church. To our mind, he shows conclusively that those doctrines do not have a sound Biblical, historical or rational basis. Among the Roman teachings he treats are: transubstantiation; Rome's denial of the cup to the laity; the sacrifice of the Mass; the mediatorship of Mary and the saints; salvation (at least in part) by good works, and the authority of tradition. The tract was written before the present political situation arose. Loizeaux Brothers, Pubs., 1 East 13th Street, New York. 15 cents.

We think we have called attention to Dr. Arthur I. Brown's telling brochure, *Science Speaks to Osborn*, but it deserves to be mentioned again. It is a detailed examination of Henry Fairfield Osborn's book, *The Earth Speaks to Bryan*. Dr. Brown's criticisms are as keen as the edge of a razor. Osborn's book makes his critic think of the following cutting remarks in one of William James' books: "Of all insufficient authorities as to the total nature of reality, give me the scientists from Munstenburg up, or down. Their interests are most incomplete and their professional conceit and bigotry immense. I know no narrower sect or club." That is drastic, but it comes from William James. For Dr. Brown's booklet address Glad Tidings Publishing Company, Fort Wayne, Ind. 25 cents.

A new book, *The Open Conspiracy*, by H. G. Wells, informs us that he is engaged in writing a Bible. It is to be denominated "a provisional Bible." Surely a Bible which is only "provisional" will not be of lasting benefit to the world. We confess that we prefer "the Word of God which liveth and abideth forever." A taste of the kind of religion which Mr. Wells proposes for the world's ailments is given in a review of his book. It will do away with all the "personal-immortality religions." That means that all the supermen who are to be bred by and by will have to die sometime and perish forever. Uplifting doctrine, isn't it? Furthermore, "He sets his face against pie in the sky by and by, and in favor of pie for every one here and now." A man who uses such figures of speech respecting the heavenly life simply advertises his own banality. We need men today who can think in higher terms than pie crust and pie filling.

It was a pleasure to receive a letter fro Professor George McCready Price, dated Se tember 23, 1928, Watford, England. H speaks about the situation in England an other European countries regarding the rel tion of religion to evolution. It seems almo that the conditions here in America are bett than they are in those lands. Among the pe sonal notes in the letter, Professor Price giv these interesting items: "In two days I mu leave for Norway; thence to Sweden and De mark; then down through Germany, Switze land and France; and back to England. Th is a lecture tour before various colleges an educational and medical institutions. I hop to be back in America within three months o so." This is welcome news. We are glad th Professor Price has an opportunity to bear h testimony before various academic institution of the countries of Europe. Many of the need straightforward witnessing.

A most effective booklet is R. A. Gailey *Materialistic Evolution Inadequate*, issued b the Caxton Printers, Ltd., Caldwell, Idah We are sorry the price is not given, but it perhaps 25 cents, as the work is in paper bind ing. The author plows beneath the surface o things, and argues from their very nature tha materialistic evolution is inadequate, and there fore impossible. For example, on the questio of the survival of the fittest, he asks perti nently: "What great contribution to progres was made by the devastating Moslem wars Was the Goth who survived more fit than th Roman who perished? Was the Mosque o Mecca more fit to survive than the librar of Alexandria?" On the positive side, ou author shows that wherever evolution is insuf ficient the doctrine of special creations and di vine purpose by an all-wise and all-powerfu God proves itself entirely adequate.

Concerning Elder G. W. Stewart's booklet *David's Sling*, reviewed above, some notabl people who have read it have the following good things to say about it: "It is a most in teresting presentation of great truths that af fect the welfare of the human race."—W. E W. Yerby, editor of the Greensboro *Watchman*. "I feel sure that it will do a great deal of good."—Dr. George H. Denny, President of the University of Alabama. "All who desire the truth on this subject should not fail to read it."—The Publisher. "The solidity and sacredness of what this little book contains is of inexpressible worth to me."—Mrs. Bettie G Everett, N. C. To these tributes we are glad to add our own testimony.

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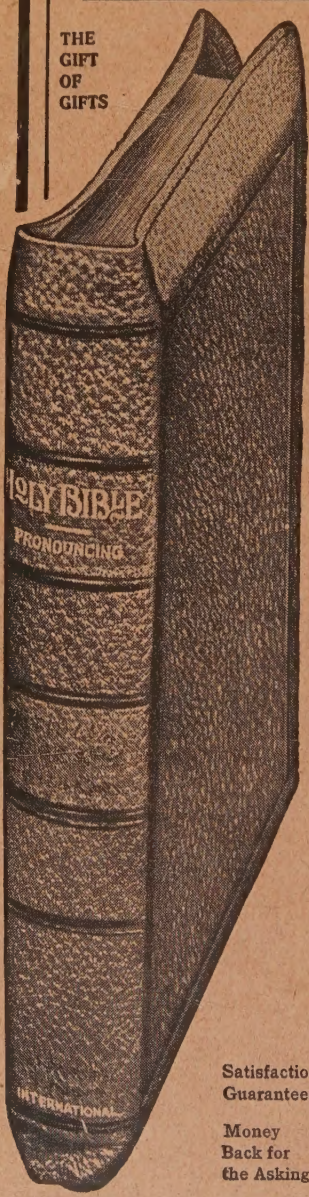

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